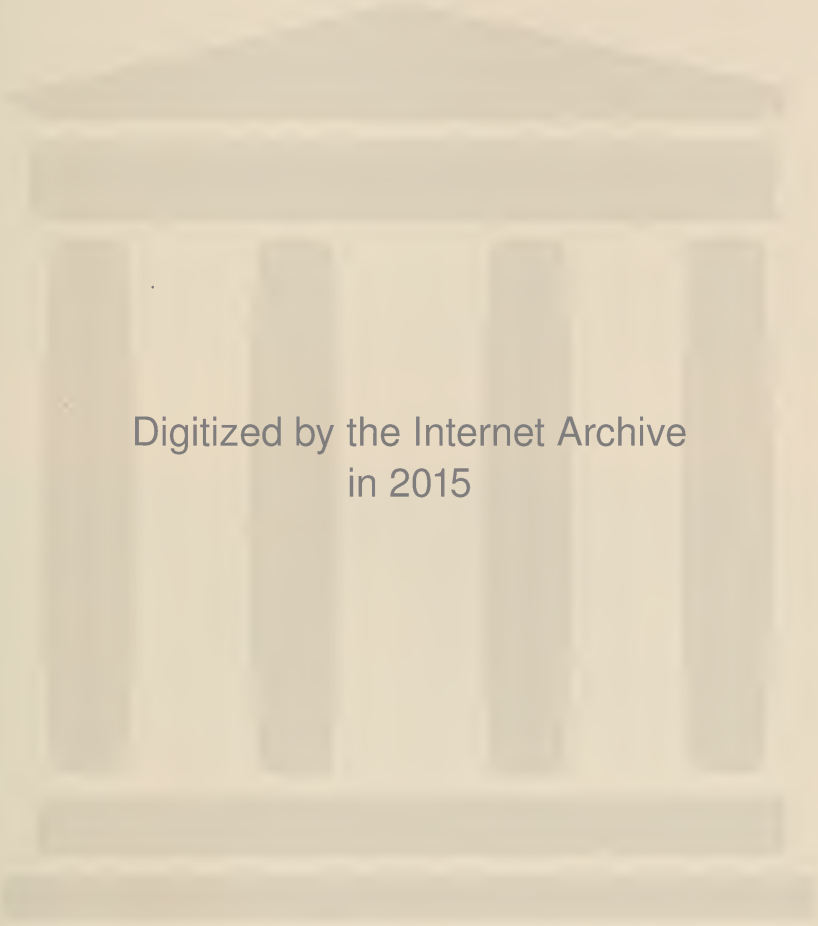

SAMOAN WARRIORS OF THE OLD SCHOOL

SAMOAN CHRISTIAN WARRIORS OF THE NEW SCHOOL
A conference of Christian workers at the jubilee in Memorial Hall

THEN AND NOW IN SAMOA—A CONTRAST

The Missionary Review of the World

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SIGNS OF THE TIMES

UNREST IN INDIA

India is awakening to national consciousness. The country is stirred by the progress of Japan. Already there have been political outbreaks in the Punjab, angry demonstrations in Bengal, much fierce talk in various districts, and wide-spread rumors of an uprising of India's millions to claim national independence.

Dr. Robert A. Hume seems to be more apprehensive than some of his fellow missionaries. He says:

"There is a strange and dangerous unrest in many parts of India. At bottom it seems to be due to (1) the feeling that foreigners of all kinds do not adequately appreciate the character and interpret rightly the actions of India's people; (2) that when there are differences between foreigners and Indians impartial treatment is not given and can not be expected; (3) that as Indians grow in capacity for position and influence they are not trusted and advanced as they should be."

On these accounts there is occasion for dissatisfaction and unrest in governmental relations and even in missions. It is a difficult situation for the government.

Others find no cause for uneasiness. One who has been in the Indian Civil Service declares that the word expressing the situation is not *unrest* but *agitation*. He says that whatever activity has been developed has been the result of political agitators. The action of the government in deporting two leaders of the agitation has already had a salutary effect. The situation is serious enough, but not alarming.

FAILURE AND SUCCESS IN INDIA

The Bishop of Madras, of the Church of England, has a clear statement of the condition of missions in India in the "Nineteenth Century." In the beginning it was assumed by most denominations that Christianity must, of course, first establish itself in the centers of commerce; that it must first reach the higher classes, educated men, and more intelligent leaders, and permeate down to the lower strata of society. But the attack on the higher class, by the Church of England as well as other denominations, the bishop says, has been a failure in showing any marked results. This is partly due to the institution of caste. The number of converts from the higher classes are few. The system of caste remains unbroken.

The bishop, however, turns to the village districts, using the government census reports. In the Telugu country, to the north of Madras, the number of Christians increased from 20,000 to 220,000 in thirty years. In two native States, Travancore and Cochin,

the Christians now form a third of the population. There has been most wonderful success in the villages and among the lower classes. He shows that, if we omit the Roman Catholics, who increase very slowly, the rate of increase of Christians in the last ten years has been 50 per cent., thirty-three times greater than the increase of the population.

CHRISTIAN CHINESE IN JAPAN

A remarkable work has been in progress among Chinese students in Japan. One outcome of the revival movement among these Chinese is that a Christian church has been formed. Over thirty young men have profest their faith by baptism, and the membership is already over fifty. The opportunity of getting at these young men—who will probably be China's future leaders—and bringing them in touch with the Gospel, is unique.

Work among the young men was undertaken last year by the Y.M.C.A. of China, at the invitation of the National Y.M.C.A. Committee of Japan. During three months of this year no fewer than 250 of the students profest conversion, a number have applied for baptism, and a Chinese pastor has been invited from Tien-tsin.

The great need of the work is several large boarding establishments at different student centers, where the young men may be kept in touch with helpful influences. The Japanese Y.M.C.A. has already erected two such buildings, at a cost of about $10,000 each. These have proved most useful for the prosecution of the Christian effort; and, after the cost of erection had been defrayed, it was found that the rents paid for rooms made them practically self-supporting.

IS KOREA SOON TO BE CHRISTIAN?

The remarkable progress of Christianity in Korea during the past year has given rise to the opinion among missionaries that it will be the first country in Asia to become Christianized. The increase among believers during the year is said to be forty per cent., and the work shows no signs of halting.

EVIDENCES OF LIFE IN CHINA

Bishop Spellmeyer, who has recently been on a tour in China, reports that the thirst for education, for a knowledge of Western civilization, the increasing interest in the Bible and the Gospel message of the missionaries, are very significant. If the greatest obstacles in the past have been agnosticism and commercialism, a tendency to mendacity and reverence for ancestors, there has come a strong reaction. The Chinese are seeking light on all subjects as never before. "They are no longer satisfied with the sayings of the sacred books. They want something more than rice. They want to know what men are saying and doing in God's great outside world, beyond the walls. Ancient temples are being transformed into industrial schools. Idols are sometimes cast into the streets to be crusht by the wheels of commerce. In Fuchau I saw idols great and ugly stored away in a shed, or rather imprisoned for life. I saw many idle priests but I saw no idol worshipers. I have the names of villages and small cities where the entire population is at least nominally Christian. In one of these a temple was torn down, in another it was converted into a church. This thirst for truth and practical knowledge and religious light is profoundly significant.

The remarkable advance in self-support in all our mission fields is most encouraging. Six members of the Annual Meeting of the West China Mission amid much demonstrative enthusiasm volunteered to go to distant Tibet and brave unusual hardships to take the Gospel message, and two were selected to go. The keynote among the natives was: Others came to tell us about Christ, let us go and tell others."

AFTER THE FAMINE IN CHINA

Rev. F. M. McCrea of Chinkiang writes in acknowledging contributions to the famine relief fund that there was a remarkable response from the Lord's people all over the world to China's plea for help. He says:

"Our missionary committee received nearly $400,000 (Mexican) and the large committee in Shanghai received nearly $800,000 (Mexican). The Shanghai committee, which was composed of business men and officials, entrusted all its funds to the missionaries for distribution. This is a very significant thing for the business community of Shanghai is largely anti-missionary and it is a tribute to the missionary body that these level headed merchants entrusted this large sum of money to them.

"It is estimated that nearly if not quite a million lives have been saved by the distribution of these foreign funds by the missionaries. But in spite of our efforts, and those of the officials and wealthy Chinese, multitudes have perished. As an example, however, of how dreadful the famine has been, there was a magistracy in the northeastern part of this province, just north of the old bed of the Yellow River and not far from the sea, which we were not able to reach, and the officials estimate that out of a population of 100,000 people about 40,000 perished. We were able to do nothing for them until the arrival of the American transport *Buford* with *The Christian Herald* flour. We have now sent 30,000 fifty-pound bags of flour to that section.

"The harvest is now being gathered and most of the relief has stopt. In some places a good crop has come in, but in other places it has been almost a failure, so that the famine will prevail again next winter, tho we hope in a much smaller area."

RESULTS OF FAMINE RELIEF

"What will be the result of this work on the future of Christianity in China? We have good evidence for believing that it will be most favorable in many ways. A most profound impression has been made on all classes from the highest officials to the coolies and beggars on the street. An increasing number know Christ is the motive for these gifts. Talking to a Chinaman some days ago, on a boat coming down the Grand Canal, I had been telling him how Christ teaches us to love one another. Just then we passed a Chinese junk laden with our famine flour and he pointed to it and asked: 'Is that the Jesus doctrine?'

"The officials have never been so cordial as now. The Taotai recently gave a feast to the representative of *The Christian Herald* and members of our missionary committee. He was most cordial, and told us he had just received a telegram from the viceroy at Nanking, Tuan Fang, expressing his heartiest thanks to the American people for their generosity to the suffering Chinese. Millions have had their hearts touched by this practical dem-

onstration of Christian love, and their homes are open to the missionary and their hearts receptive to the Gospel message. Every one feels that the next few years will see a great ingathering as a result of this work.

"The practical question is: How are we going to meet this unprecedented opportunity? It goes without saying that the present force of missionaries and native helpers is entirely too small to give the Gospel to these waiting multitudes. They are not coming to us unless we go to them. They are willing to listen to the message as never before, millions of them. But how can thirty or forty missionaries, with their little bands of helpers, teach, train and shepherd such multitudes? Brethren in the home-land, we must pass on the problem to you. We can do no more. Two of our workers, Doctor Williams and Mr. Faris, have been taken from us by the dreaded famine fever. Another, Mr. Jones, of Nanking, is at death's door. China's 'Rock' is wide open now. In this section at least, we feel that China is ready to surrender to Christ if Christ's followers will but step in now and seize this opportunity. So send us men, your very best, for Jesus' sake." F. M. MC CREA.

GREAT CHANGES FOR THE BETTER

The China Inland Mission, with 875 foreign missionaries and associate missionaries in China, all with but few exceptions in the remote interior provinces, is in a condition to feel the pulse of the common people as can no other society. It has missionaries in all of the interior provinces, in some of which they are almost the only preachers of Christianity. Mr. D. E. Hoste, the general director of all their mission work, says great changes have come to pass recently. A few years ago, in some of the provinces it would not have been safe for their missionaries to attempt to live in any but Chinese style or to wear any but Chinese dress. With greatest difficulty could places be rented for the occupancy of their missionaries, and even then riots and disorders were almost the regular thing to be expected. At the present time, with scarcely an exception, the missionaries reside in security, and they are erecting for them houses upon land purchased by the society. They are even contemplating the issuance of an order permitting the missionaries all over the empire to wear foreign dress. Mr. Hoste said that their people find the Chinese much more friendly and ready to listen to religious instruction. They are opening schools for the Christian training of the children of their congregations.

SPIRITUAL AWAKENING IN SOUTH CHINA

A few weeks ago a series of meetings for native Christians was begun in Macao in connection with the work of S. C. Todd. God set His seal upon these meetings by marked manifestation of the Spirit's presence and power. For days the Holy Spirit turned His search-light upon the hearts of the Chinese brethren and sisters, and sin and self stood unmasked and undone in the presence of Him whose province it is to convict of sin, of righteousness and of judgment.

Special meetings were held later in Wuchow, primarily for the students of the Men's and Women's Bible Training Schools, and God poured out

His Spirit. Mr. Philip Hinkey of the Alliance Mission, Wuchow, writes that the manner of His working has been very similar to that experienced in Macao, the prevailing trend being as follows:

"First, *intense conviction on the part of the native Christians*, and a very real exposure of the awfulness of sin. Strong men, conservative, with a high sense of Chinese propriety and an almost unconquerable aversion to 'losing face' would come out from the audience without being asked to do so, and in the presence of all make a most humbling confession of sin and failure, beseeching the Lord to forgive and cleanse.

"Second, after the cleansing came *the work of yielding all to God and definitely receiving the Holy Spirit* to fill and possess spirit, soul and body.

"Third, after several days of the Spirit's working there were *pronounced evidences of Satanic displeasure and hatred in form of demoniacal attack and possession*. Two brethren who, perhaps, had been most richly blest, were the subjects of attack, but victory was given through *the name of Jesus*."

A marked result of these services has been the salvation of souls. In one meeting four unsaved women knelt at the altar, weeping bitterly for their sins and accepted Jesus as their Savior. Several men have also been saved. In Macao thirteen were baptized on the closing day.

THE PRESBYTERIAN CHURCH OF CHRIST IN CHINA

In October, 1901, at a conference of Presbyterian churches in Shanghai, it was resolved to appoint a committee representing all the Presbyterian missions in China, which should take steps for uniting more closely the Presbyterian churches in the empire. During the five years that followed, this committee had three meetings and made much progress.

At the meeting in October, 1905, they unanimously agreed to prosecute the immediate organization of the proposed united church, and urged that attention should be concentrated upon the organization and union of six synods, reserving the constitution of a General Assembly to be considered by these synods at a later stage. The committee also resolved that all the information they had collected, together with "Plan of Union," should be laid before the Chinese churches. It was also recommended that each Chinese presbytery or classis, should appoint two delegates, and instruct these to meet in Shanghai shortly before or after the General Missionary Conference in 1907.

These representatives of the Chinese churches met in the chapel of the Presbyterian Mission Press in Shanghai on April 19. The Rev. Hunter Corbett, D.D., Moderator of the 1906 General Assembly of the Presbyterian Church in America, was chosen chairman. Two Chinese recording secretaries were chosen, and the Rev. J. C. Garritt, D.D., of the Central China Presbyterian Mission, was chosen as corresponding secretary. The "Plan of Union" was approved and the committee agreed to proceed with the organization of the United Presbyterian Church. A series of resolutions were framed to be submitted to the presbyteries and synods. When these resolutions have been approved by these Chinese church courts, the union will

be complete, and there will be but one Presbyterian Church in China.

The resolutions include the following points: The name of the united church in Chinese may be translated—"The Presbyterian Church of Christ in China." Each classis shall appoint two members who, together shall form a council, and shall meet once every two years to consider all such questions as may be referred to it.

The Church as organized will comprize these six synods: Manchuria, two presbyteries, 12,000 communicants; North China, four presbyteries, 8,450 communicants; Central China, six presbyteries, 5,033 communicants; South Fukien, two presbyteries, 4,200 communicants; East Kwangtung (Swatow), two presbyteries, 4,200 communicants; West Kwangtung (Canton), two presbyteries, 6,200 communicants.

The total number of communicants is now over 40,000, the number of Chinese ministers is about 100, and the number of ordained missionaries is about 200.

The mission churches of the following churches in America and Great Britain are thus united in one church: United Free Church of Scotland, Presbyterian Church of Ireland, Presbyterian Church in the U. S. A. (North), Presbyterian Church in the U. S. A. (South), Cumberland Presbyterian Church, Reformed Church in America, Presbyterian Church of England. The following churches are also included in the "Plan of Union," and are now in correspondence with the home authorities regarding the matter: Presbyterian Church in Canada, Church of Scotland, Presbyterian Church of New Zealand, Reformed Church in the United States, and the Presbyterians of the China Inland Mission. The consummation of this plan will therefore eventually result in the union of twelve churches in one organization.

THE ONWARD MARCH IN NEW GUINEA

Glad news of the victorious spread of the Gospel comes from that part of New Guinea where the faithful missionaries of the Rhenish Missionary Society have been laboring and preaching many years. At Ragetta, Kaiser Wilhelm's Land, twenty Papuas—fourteen adults and six children—have been baptized, the firstfruits of the coming harvest. All these converts had undergone a long and very thorough time of preparation, until it became apparent to the most skeptical observer that the Word of God, by the help of the Holy Spirit, had wrought a complete change in these people. One of them, Malai, had been an inquirer many years and had applied for baptism in 1901. But the power of his heathen associations finally kept him back from following Christ outside the camp at that time. Now he has followed his Savior, and he took the lead of all in burning the instruments used by the heathen Papuas in their mysterious rites. He even dared to cut down a "divine tree," from which the surrounding villages picked the leaves for the performance of sorcery. The examination of the candidates for baptism was very thorough and lasted two hours.

It is a peculiar phenomenon that these first baptisms in German New Guinea have not caused renewed persecutions, but have rather led to numerous requests for instruction and baptism. Thus thirteen Papuas have come forward at Ragetta, seven at Siar, two in the island of Seg.

IMAGES OF BUDDHA IN TEMPLE, EAST GATE, SEOUL

PRESENT-DAY BUDDHISM IN KOREA*

BY REV. S. F. MOORE
Late Missionary of the Presbyterian Church, Seoul, Korea

A few years ago, when a government census was taken, there were in Korea 3,410 Buddhist temples, but about half of them have fallen into decay. The remainder were occupied by Buddhist monks or priests and nuns, the colonies varying in numbers from 10 to 1,000, according to their size and wealth.

The most renowned temple is in the province of Kyung Lang. It is called "Hai In Häp Chun Sä" and formerly had 7,000 priests and nuns, but to-day there are less than 900 remaining. In the province of Kang Won on a celebrated mountain, Kum Käng Sän, there are 43 temples, the most important Chäng An Sä and Yu Chum Sa, each having 1,000 priests and nuns. The number of Buddhists enrolled as attendants in these 43 temples is estimated at 8,000 or more on ordinary occasions but on Buddha's birthday, or some other great festival, there are often as many more. In this province, in the magistracies of Hoi Yäng and Kän Lung, the priests own almost all the land and forests and are very rich, so that the people borrow money from them, occupy their land, and are practically their slaves. These priests have such influence with the nobility in Seoul that the local magistrates dare not oppose them.

The famous temple of Yu Chum Sä has been burned to the ground 52 times and Buddha is said to have revealed it to a monk in a dream that it is to be burned and rebuilt once more.

* Many of the above mentioned facts have been gathered from a converted Buddhist high priest.

In the event of a temple being burned the priests go about soliciting contributions for rebuilding it. Often some rich men will undertake to rebuild it, hoping thus to receive favors in a future life. When a temple is first built one of the larger beams used supporting the roof is split and hollowed out making a large receptacle. The two halves are then again united and bound around with iron leaving only a small hole leading to the cavity where gifts of especial value, such as gold and silver rings or hairpins, are deposited by the faithful. Sometimes the offerings are numerous and valuable, but no one can get them out, except in case of fire or when the temple has fallen into serious decay and this treasure is needed for repairs. Six or seven years ago in the Province of Chulla a temple burned and the hidden treasure is said to have amounted to $20,000. There is also a custom of collecting offerings on the great festival day in the seventh month. The temple outside the West Gate of Seoul on this day, a few years ago, received an offering of $3,200, but the next year on the same day the offerings amounted to less than $400.* There is no such thing as weekly or monthly contributions, but the people give whenever they feel inclined.

Confucianism

Many of the higher classes study the classics and are called Confucianists, but the common people of Korea believe that each mountain has its special divinity and sacrifices are offered there as well as at the wayside shrines, and to the three or four special gods supposed to preside over each house, so that it is probable that there are more gods than people in the peninsula. The worship of other spirits, or of Confucius, does not debar such worshipers from being Buddhists, for the whole nation from the emperor down has a measure of faith in Buddhism, and enormous sums are sent from the palace and the houses of rich men to the Buddhist temples. The Buddhist "Chai" corresponds to the Mass in the Roman Catholic church so far as it is believed to be efficacious in bringing the souls of the dead out of suffering and giving them an entrance into happiness. The Buddhist mass consists of repetition of prayers, chants, beating of drums and blowing of horns. A royal sedan chair made after the same fashion as that used by the emperor is also used for the soul of the dead to ride in as it enters Paradise. On the mountain side a gate is made of trees and branches which represents the gate of Paradise and through this the royal chair is borne. When returning to the temple, however, the chair is never brought back through this gate as the great object is to get into Paradise to go no more out. The Buddhists' doctrine is that the welfare of the departed soul is measured by the offerings presented, so that the more money spent in performing mass the greater the glory of the departed spirit.

The Buddhists also teach that when the royal chair is borne into Paradise all who assist in carrying it or even those who touch it or any of its cords store up for themselves merit for the future life. This is so firmly believed by the people that thousands go to the temples near Seoul on such occasions (always at night), especially women, who out-numbered the men two to

*The above sums are given in Korean dollars, which must be divided by 4 to reduce them to U. S. gold.

one, and there is a tremendous scramble for the privilege of assisting or touching the chair. The old people in particular, who feel that they may

KOREAN PRIEST AND PUPIL

not have another opportunity, act like mad.

Mass for the living is performed in exactly the same manner as for the dead, with the exception that the chair is borne out again through the gate of Paradise. The man for whose benefit the mass is performed may sit quietly in his house but his soul is supposed to ride in the royal chair making the trip through the gates of Paradise, and then returning to this world so that he may know the road after death. After the party has returned to the temple, the royal chair, the silken canopy, the silken cables, and a complete wardrobe of silken garments are burned that the dead man may receive them for use in the spirit world. The favorite royal concubine, Lady Om, had mass performed at twenty-four different temples the same day for her father's soul, and later for her own benefit. On these occasions $40,000 was sent to the temple outside the east gate called Won Hung Lä, $4,000 to another temple called Chung Fō Lä, $3,000 to the temple outside the west gate, and the remaining twenty temples received from one to two thousand dollars each.

The Buddhist priests do not teach the people weekly as in Christian lands, but once a year at the great festival in the seventh moon when the Käng Sä, or high priest, addresses the assembled crowd at length, speaking

IMAGE OF DEMON, KOREA

for two hours or more. There is no arrangement made for the people to sit down in Buddhist temples as in

Christian churches, since they are supposed to offer their sacrifices and prayers and then go out. The Käng Sä therefore addresses a standing audience. He reads from the sacred books and preaches somewhat as we do, inculcating right morals, and connecting the hope of blessedness in a future life with correct conduct here.

Buddhist Idea of Sin

The Buddhist idea, however, of sin and righteousness, is very different from our own. There are 240 commandments, but of these the ones most emphasized are the following: First and most important is the command, "Thou shalt not kill." This refers not only to the killing of men, but also to mosquitoes, fleas, and whatever has sentient life. The taking of life in the Buddhist doctrine is the most heinous of sins. The second commandment in importance is, "Thou shalt not drink 'sool'" (native beer). This command is not only not to become intoxicated, but means total abstinence, and the priests teach that this commandment includes not only sool, but also five different herbs, among them tobacco, leeks, onions, and others which have a strong smell and make the eater offensive to his fellow men. The third commandment is, "Thou shalt not utter falsehood"; the fourth, "Thou shalt not covet"; the fifth, "Thou shalt not commit adultery"; the sixth, "Thou shalt not steal"; the seventh, "Thou shalt not give way to anger"; the eighth, "Be patient under bad treatment," etc.

The teaching of the priests as to prayer is very limited. The people are not taught to pray for their country or for anything except for happiness in the future life. The only prayer taught by Buddhist priests is a form of six characters, "Nä mū ä mē tä būl." A free translation of this would be: "O everlasting Buddha, when I die I will come trusting in thee." This is to be repeated over and over again. The oftener the prayer is repeated the larger the store of merit. Buddhism does not teach people to pray any other prayer, but it is common for the people to go to the temples and pray for children, for recovery from sickness, for wealth, etc.

The priests in the country places are said to obey the rules of their order, viz: as to a celibate life, abstaining from meat, tobacco, beer, etc., etc., but the priests in the temples about Seoul are different, and those who live without women, beer and tobacco are rare. They live openly with the women who bear their children, in hamlets near the temples, calling the women not wives, but sisters or aunts. None of them work to support themselves, but go about among the people asking for rice and money, in return for which they give their blessing.

Priests are never buried in the way that ordinary Koreans are buried. Cremation is the rule, and it is claimed that from the body of every high priest there proceeds, at the time of cremation, something resembling a precious stone. It is said to be about as large as an acorn, and shoots out through the night air leaving a track like a rainbow, and is found at the foot of the rainbow-like arch. This is called Säri, and the test whether a sparkling stone be truly säri or not is to put it into water when, if it be truly säri, the water does not close up, but leaves an open channel or hole to the bottom, where it lies. Ths säri is

greatly venerated and is set in some large stone in the mountains, where the faithful regard it with the greatest reverence. It is believed that when Buddha's body was cremated four and three-fourths measures of these wonderful säris proceeded from his body.

It is common when men die to send to the Buddhist temples for sheets of paper called Täräni. These are covered with characters said to be Sanskrit written with red ink. The sheets are sold for five and six cents apiece, and the poor people send fifty sheets or so, while a wealthy man may send 1,000, and at a king's funeral 10,000 may be used. These sheets are pasted over the dead body, and the coffin is lined with them. Aside from this many sheets are burned, the more the better, as such burning is believed to insure the future happiness of the dead. Some sixty years ago, when one of the kings died, many sheets of this "Täräni" were burned, and in doing so the palace was set on fire. The dead king's father, in trying to rescue the body, was severely burned. All Koreans who are not Christians are said to believe in the mysterious virtue of these täräni sheets and to purchase them, as they are able.

ROYAL TEMPLE OF HEAVEN, SEOUL, KOREA

Buddhism in Korea is not so dead as many have been inclined to suppose, but is still a factor to be reckoned with in our work for the Kingdom of God.

JAPAN AND ITS LESSONS

BY REV. GEORGE SHERWOOD EDDY, KODAIKANAL, SOUTH INDIA

I. *The Country.* Japan covers an area of 146,500 square miles—a little larger than Great Britain; less than the State of California, less than one-tenth of the size of India, or about the size of the Madras Presidency. The Island-Empire is composed of four large islands, and some four thousand smaller ones. Raised from the ocean-bed by volcanic disturbances, it is to-day a land where volcanoes are still occasionally active, and where slight imperceptible earthquakes—as recorded by the delicate seismograph records—occur with the frequency of the beating of the human pulse. Once in about twenty years comes a destructive earthquake with great loss to property and life.

The climate is varied and very trying to foreigners. During the first week of the Student Convention in Japan, we saw snow five inches deep, lying white as wool over every mountain and valley, covering the plains, burdening the trees, and affording many Indian delegates the first sight of snow. The second week we saw the cherry blossoms of spring in full bloom. Japan is rich in minerals, more rich in agriculture, producing large quantities of rice, silk, tea, etc., but richest of all in its great and growing manufactures. Only 13 per cent. of the land in Japan can be cultivated as against an average of 37 per cent. in European countries. The scenery is indeed beautiful, one undulating mass of mountains, covered with the evergreen of pine and fir, and interlaced with beautiful green valleys of growing rice and other grains, dotted thickly with tiny villages of brown wooden houses.

The Japanese

II. *The People.* The Japanese are one of the most interesting people in the world. The population of 50,000,000 is one-sixth of India and one-eighth that of China. Insular, unconquered and with an unbroken dynasty, the people of Japan stand out as unique in Asia. They are divided between nobles, gentry or Samurai, and the Commons, but no caste distinctions have hindered the progress of Japan; the lowest man may rise to the highest office. Education is free to all; and as one great democratic nation, they are advancing together. Physically they are of the Mongolian type, but are short, strong and sturdy. As in many other countries the classes are often physically weak.

As to their characteristics (1) first and foremost, the Japanese are *patriotic,* with a love for their emperor and their land that amounts to devotion, with fond pride in their country, and willing to sacrifice themselves for its good.

(2) They are essentially *practical.* With little interest in speculative questions of philosophy, psychology and the like, they have developed great mechanical genius and look for practical utility in everything. They do not talk much, but they practise; they are not a nation of orators, and agitators, but they are men of action and bring things to pass.

(3) They are *intelligent,* quick, precocious, shrewd, with good perception and strong memory. Not so profound as China, and not so subtle and speculative in intellect as India itself, they are nevertheless a remarkably bright people.

(4) They are *ambitious, progressive,* sensitive to criticism and determined to be excelled by no one; never accepting the traditions of the past, but always striving for better things in the future; never pleading the word "custom" as an excuse for bad practises, they are bent upon progress.

(5) They are *imitative,* finding the best in the practise of other nations, and learning throughout the world, they have forged to the forefront in Western civilization. They do not blindly adopt, but skilfully adapt to their own needs and improve. They seek neither to ape foreign manners, nor reject any good thing because it is foreign, but hold fast the best in their own traditions, and ever seek to learn from other nations.

(6) They are *enthusiastic,* impulsive but not so persistent and strong as the Chinese.

(7) They are an *esthetic* people, while the Chinese are ethical. Great lovers of beauty, cultivating flowers, admiring the hills and the sunset, creating works of art, they are truly lovers of the beautiful.

(8) They are *cheerful,* light-hearted and, in general, happy; not so deeply meditative as India, not so serious as China, the Japanese are more cheerful than either.

(9) They are *courteous* and polite, burdened with an elaborate etiquette and ceremonial with profuse low bowings, much formality in speech, they are, nevertheless, like the Chinese and the people of India, most truly polite. They have not, however, as fine an innate sense of gentleness and kindness as the people of India, tho both of them excel the East in these virtues.

(10) They are *open-minded* and perhaps this, more than anything else, is the secret of their success. They are ready to learn from everyone and to receive the good and the true wherever they can find it. They have imported an army of foreign teachers, and have sent their students throughout the West in search of knowledge. Instead of being chained to the past, they have been open-browed to the future. Japan may be called the France of Asia rather than its England or Germany.

Moral Character

Turning now to their moral characteristics, among their strong points might be mentioned *loyalty*—loyal to their sovereign and to their parents from the days of old they have retained this virtue in their religious life. *Filial piety* is almost as strong in Japan as in China and in India. They also have the joint family system. *Self-control* is another result of their past traditions and practises, and it is one of the secrets of their strength.

If we were compelled to see the faults in a people that have so many virtues, we should mention their *materialism,* largely the result of their past beliefs. They have—like the Chinese—become more worldly than religious; with the influence of Confucianism, they have tended to neglect God and to occupy themselves with the things that are seen. On the material plane their progress has been so brilliant and rapid that it is doubtful if India will ever overtake Japan in commerce and manufacture, great tho her progress will be in these lines; but it is equally our conviction that as Japan excels on the material plane, so India excels upon the relig-

ious and spiritual plane. Often in the darkness of superstition and beclouded by ignorance or untruth, the people of India have ever been religious; their vocation is spiritual; this is their message to the world. Japan will have as much to learn from India in spiritual things as India has to learn from Japan in material things. And while we seek to improve our social and material conditions in India; while we try to learn from Japan what Japan has learned from the West, let us not forget our high calling; let us not surrender the Pearl of Great Price; let us keep God first before worldly gain, the spiritual before the material. May India fulfill the great purpose that God has for her in Christ.

Untruthfulness is a charge brought against many of the Japanese. Many of them, it is true, are the soul of honor, and the Japanese probably excel us in India in that respect, but Japan, as a nation, has not a reputation for commercial honesty, and any business man in the far East would rather carry on trade with a Chinaman than with a Japanese.

Unchastity is a still greater blot upon the national life. One editor in Japan states that in one government school seven out of ten girls were found to have been unchaste. This surely can not be, however, a typical instance. Licensed prostitution, however, is a national blot upon the life of Japan, and the religions of Japan have never furnished an adequate basis for morality. The emperor's rescript can not make the people good. The ethics of Confucianism and the promises and threats of Buddhism have failed to make them pure, but under Christianity they will be uplifted and saved from this sin as every true Christian is saved who accepts the power of Christ.

Pride and self-sufficiency are another source of weakness in the Japanese. As Dr. Sidney L. Gulick, in his "Evolution of the Japanese," points out the characteristics of the Japanese are sociological rather than biological; that is, they are rather the result of their past training and environment in their religion than the inherent tendencies of the nation. Under the same conditions we would be where the Japanese are, and under our conditions the Japanese would be like us. In the last analysis we are all brothers before God, with the same human nature, capable of yielding to the same temptations under an unfavorable environment, capable of being uplifted and saved by the same Gospel if we receive the truth that God has for the world. After all we should view the faults of the Japanese with charity. As Mr. Uchimura well says: "My nation is yet a *child* in Christ." When we remember that India has had Protestant Christianity for two hundred years, China for one hundred years, and Japan less than fifty years, we should rather rejoice at their marvelous progress than criticize their few faults. We should, however, not be blind to their faults, and we should pray for them as brothers on the same continent.

Japanese History

III. *The History*. If we review the history of Japan we might follow Dr. Wm. E. Griffis in dividing it into four periods. There was (1) *the pre-historic period*: a period of migrations—Mongol, Tartar, Malay, Chinese, Korean and even Indian. This was a period of warring tribes, with the House of Yamato gradually rising at

the head of the dominant tribe, until its leader became the Mikado of Japan. With the introduction of Chinese letters and culture in the fifth century A.D. begins the growth of that military system of feudalism and the rise of the Samurai, who were at once the soldiers and scholars of Japan—the white flower of Japanese civilization.

(2) We next come to *the thousand years of Buddhism,* from the sixth to the sixteenth century. Introduced about 552 A.D. there set in a stream of influence from China through Korea that molded the religion, the education, the culture and the art of Japan. For almost everything Japan has, she has received from others; Buddhism from India; Confucianism from China; much of her ancient civilization from Korea, and her modern civilization from the West. Her willingness to receive from others has been her mark of true greatness.

(3) There was the *era of seclusion* from 1600 to 1868, when Japan became a hermit nation, banishing the political Christianity of the Jesuits from the Island. The Emperor Iyeyasu instituted civil reforms and strengthened the country from within. During all this period, however, there was the leavening influence of the Dutch at Nagasaki, and the silent preparation of the nation for the sudden change that was to come with the introduction of modern civilization.

(4) *The modern era of Meiji* or of "enlightened civilization" began in 1868. In 1853 Commodore Perry's peaceful Armada arrived from America, laden, not only with guns, but with gifts from the Western world, indicating its commercial, scientific and religious advancement. Loaded with illustrations of occidental civilization, such as the telegraph, the railway, electric machines, plows, sewing-machines, lamps, locks and books, Commodore Perry invited Japan to open her doors to the world's trade and leave her seclusion and stagnation of the past. She had either to enter a new era of progress or perhaps to lose her national independence, and Japan awoke from her long seclusion, turning right about face from the worship of the past to that of the future; from the traditions of her ancestors to the enlightenment of modern civilization. Throughout the empire schools, manufactories, foundries and institutions were rapidly established, and in 1859 the American missionaries entered the empire. 1868 marks the year when the present emperor, as a young man, signed the foreign treaties and swore the great *"charter oath"* that the government should be according to public opinion; that justice should be administered; that knowledge should be sought throughout the whole world and to "rebuild the empire according to the right way." Calling expert foreigners from every nation, Japan has gone forward by leaps and bounds. For thirty years more than three thousand foreigners have labored in Japan as teachers, engineers, physicians, military and naval leaders, and financial and political advisers, to reconstruct the empire. From Great Britain she received most of her political and financial reforms; from France her first military system, which is now formed upon the German model; from Germany her medical science, and chiefly from America her educational system and impulse in trade and manufacture. Verbeck, the Duff of Japan, molded the national system of education and

helped to organize the Imperial University. Here again we see the secret of Japan's success. Not only has she called more than 3,000 foreign instructors to her shores, but she has sent a far larger number of students throughout the other countries of the West to seek education, and to improve methods in manufacture and industry. The ships upon which we traveled bore groups of young Japanese bound for England, America and Germany to pursue courses of study in those lands.

Japanese Religions

IV. *The Religions.* From ancient times Japan has had three religions: *Shintoism,* "The Way of the Gods," with its worship of ancestors and its emphasis upon the past; *Confucianism,* with its system of ethics and emphasis upon the present life; *Buddhism,* with its religious worship, its sensuous *nirvana* and its emphasis upon the future life. In primitive Japan, all the lower forms of paganism prevailed, such as fetishism, spirit worship, tree and serpent worship.

Shintoism, a combination of nature-worship and ancestor-worship, is simply the primitive cult of Japan, codified and nationalized. With its plain shrines without idols or images; its offerings to the gods; its liturgies and prayers; worshiping the forces of nature, spirits, ancestors and heroes, it has culminated in the worship of the emperor, who has come to be regarded as a god. It finds its basis for morality in the imperial decree. Sin is viewed, not so much as a moral offense against God, but as a ceremonial pollution, and upon this view worship largely becomes a matter of ceremonial purification. The fruit of the system has been physical cleanliness of the Japanese as a people, rather than moral cleanliness. It has resulted in the political dogma of the mikado and has exalted patriotism to the place of religion. It declares the emperor to be descended from heaven, and finds but slender basis for morality in the imperial decree. An aid to patriotism, it has been a failure as a religion; indeed, it can scarcely be called a religion at all. It is rather a mode of official etiquette. Its sum of human duty is—"follow your natural impulses, and obey the laws of the State." Almost without morals and without immortality, Shintoism has but a feeble hold upon the people.

Confucianism may be defined as "morality touched with emotion." It ignores the Godward duties of man in emphasizing exclusively human relations. While it has been a great moral barrier and preventive of some forms of sin, it has cut the tap door of progress. It has kept China chained to her past and hindered the progress of Japan. Its code of ethics may be summed up in the five relationships of ruler and subject; father and son; husband and wife; the elder and the younger brother; friend and friend. Socially and politically strong, it is religiously weak. Its root idea in Japan is loyalty. After its revival in the seventeenth century, it gained a strong hold, with its Chinese classics, upon the upper classes, and was the basis of education until 1870. It is now, however, a mere moral code and is but little regarded. Never so popular with the masses as Buddhism, it has lost its hold upon the educated classes in their desire for Western learning, and it is felt in Japan that China can no longer be her teacher, and that Confucianism must now be

relegated to the dead religions of the past.

Buddhism, which entered Japan about 552 A.D. has the strongest hold upon the masses of the people. Entering Japan in the sixth century, it did not for three centuries entirely permeate Japan. The Buddhism of Japan is not the Buddhism of India. Entering Japan 1,000 years after Gautama had died, it had been largely changed from its original form. The Northern Buddhism, unlike the Southern Buddhism of Ceylon and Burma, which has retained more nearly its original form, passed on through China and Korea into Japan, and outgrew the thought of its founder; losing much of its original purity, and the high moral purpose of Buddha, it grew in religious value, holding still to the old belief in transmigration and the law of Karma. The Buddhists of Japan, for the most part, believe in a personal God, devout religious worship and a future heaven and hell. The old Buddhism taught salvation by the study of the whole canon, by asceticism and meditation, but the new sect of Buddhism in Japan, taught of a personal God, copying much from Christianity, and trying to reproduce Christian institutions. The Shin sect renounces penances, pilgrimages, and charms, teaching salvation by faith, instantaneous conversion and sanctification with a future sensuous *nirvana.* It imitates Christian institutions in Sunday-schools, Young Men's Buddhist Associations, summer schools, preaching services, army work, care for the outcast and for women, and charitable institutions. They have endeavored, by expurgating the old faith and reconstructing it, to show a new front in order more successfully to cope with the advances of Christianity. But Buddhism has failed to satisfy the educated classes, and is already beginning to lose its hold upon the masses. The revival of Buddhism, like the higher Hinduism, is placing old wine in new bottles. Buddhism was the past educator of Japan, but it has served its day and must give way to the daylight truth which Christianity is bringing to Japan.

Bushido

Bushido or the "The Warriors' Way" is simply the code of ethics of old feudal Japan. It is the spirit of military feudalism, which some are trying to revive in order to satisfy modern Japan. Taking its idea of loyalty from Shinto, its ethics from Confucianism and its feudalism from Buddhism, it emphasizes the virtues of rectitude, courage, benevolence, courtesy, veracity, loyalty and self-control, but it has failed to emphasize chastity among men, and has encouraged suicide and the spirit of revenge; worse than all, it has ignored God. It is in no sense a religion, and can never satisfy the unsatisfied heart of Japan. As Murata Tsutoma says, "The truth is, Japan is at present without a system of ethics," and we might add—without a religion that can hold or satisfy her. Japan is in a state of transition; Shintoism is but a pale cult of patriotism; Confucianism is a mere moral code; Buddhism, a mass of superstition. None of these can ever satisfy Japan. Japan has accepted the spirit of Western civilization without the religion which can alone control and meet the high demands of that spirit. As one leading Japanese says: "We have accepted a great machine of Western civilization,

but we have not the moral oil with which to run it."

V. *Christianity in Japan.* In 1549 Francis Xavier, after rapidly passing down the coast of India, reached the Straits and was the means of the conversion of a young Japanese in Malacca. Urged by him to enter Japan, Xavier spent two years there before he passed on toward China. Followed by a large number of zealous priests, within thirty years, using every religious, social and political motive that could be brought to bear upon the people, 150,000 had become Christians, and the number finally rose, probably, to over half a million. Roman Catholicism flourished in Japan for a century (1542-1637), but they instituted the cruel Spanish inquisition, and refused to give the people the Bible. The priests also were suspected of working for the political interests of Spain and in 1606 the emperor issued an edict prohibiting Christianity and finally banished it with much bloodshed. It is said that one thousand priests and two hundred thousand of the laity were killed. One edict read:

> So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. The King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head.

During the two centuries and a half of seclusion, when Japan remained a hermit nation (1600-1868), there were still many secret Christians in the land and the Dutch leaven was working in Nagasaki, the single seaport that was allowed them.

Protestant Missions

In 1859 Protestant missionaries were first permitted to enter Japan. From 1859 to 1872 was the period of painful preparation. From 1872, when the prohibitory edicts against Christianity were removed, to 1890 was the period of rapid advance. From 1890 to 1904 came the anti-foreign reaction with a final effort to revive the old religions. But since the recent war with Russia, owing largely to missionaries, and to the work of the Y. M. C. A. with the army in Manchuria, prejudice has given way to a friendly attitude toward Christianity. A large section of the Japanese army passed through the reading tents of the Y. M. C. A., where they were so kindly treated, and received such messages of the Gospel, that men from the remotest villages of Japan were quite changed in their attitude toward Christianity.

There are, at present, in Japan, 889 missionaries, Protestant communicants numbering 48,087 and a total Protestant community of 60,862. The Roman Catholic community numbers 59,437 and the Greek Christians 29,-115. Protestant Christianity is gaining far more rapidly than the others; while the Roman Catholic Church added in baptisms last year some 513, and the Greek Church 656, Protestant Christians were added in infant baptisms 1,439 and adults 4,411, or a total of 5,850. Of the 529 churches in Japan, 103 are entirely self-supporting, and a larger number are rapidly approaching this point. Japanese Christians gave last year $90,000 toward self-support and the propagation of the Gospel. The communicants of the principal churches are divided as follows: Church of England 6,473. Methodists 8,963, Congregationalists 10,989, Presbyterians 15,076. All the Congregational churches become self-supporting this next year, the American Board having given a parting

grant for three years, and all the stronger churches uniting to undertake the support of the weaker ones, the entire body now becomes independent, and other churches are rapidly following. The Methodist Mission churches of three separate Boards in United States and Canada have just united under their own native bishop.

Our impressions of the characteristics of Japanese Christianity, including its virtues and its faults, include: (1) *Strong independence* with a readiness to stand upon their own feet, to bear responsibility, to undertake leadership, and to be unwilling to accept foreign aid a moment longer than is necessary, tho receiving freely everything that can be learned from foreign countries. (2) *Self-support,* and the willingness to pay the price of their independence. In this respect India has much to learn from Japan. (3) *Strength of character,* and the ability to think and act for themselves. (4) *A too liberal theology* with a tendency to take up with every new doctrine, a fondness for rationalistic thought and a lack of stability in their theological thinking and consequently a lack of deep spirituality. (5) *Conservatism* in method, and a lack of a sufficient sense of evangelistic responsibility. In fact Japan has been so taken up with the problem of self-government and self-support, that they do not seem, as yet, to have given the prominence they should to the thought of the evangelization of Japan. In this respect, however, they will soon advance rapidly. (6) *The High Social Position*, education, and as compared with India, the wealth of the Christian community, and its failure to extend sufficiently its operation to the masses and the lower classes. (7) *Unity,* with an emphasis on practical issues, and an unwillingness to perpetuate the divisions and discussions of the historic Christianity of the West. The Japanese are insisting upon, and largely effecting a union of various groups of churches, and are looking toward ultimate union in Japan. In this respect they are ahead of India.

The opportunity for the spread of the Gospel in Japan to-day is almost unequaled by that presented in any other country. The old religions are losing their hold, or have already lost it. Christianity alone can satisfy Japan. Among 400 students in three higher institutions—as recently stated by a Buddhist magazine—the religions profest by the students were as follows: Confucianists, 1; Shintoists, 1; Buddhists, 15; Christians, 4; Atheists, 60; Agnostics, 282. The Christians are exerting a powerful influence throughout the empire and while only one two hundred and fiftieth part of the population, they are supporting one quarter of the organized benevolences and have four times their proportion of representatives in the various diets of the National Assembly, and furnish prominent editors, admirals, officers of the army, statesmen and leading officials and writers. Throughout Japan Christianity has thus far gained far more in quality than in quantity. The Japanese Christians have their faults, but when we remember that the Gospel has been preached there less than fifty years, we can view their faults with charity and their future with hopefulness.

THE METHODIST UNION IN JAPAN*

BY REV. GIDEON F. DRAPER, NAGOYA, JAPAN
Missionary of the Methodist Episcopal Church (North)

Whatever the view of the optimist, or pessimist, as to the advisability of this movement, it is an accomplished fact. Some have thought it should have been earlier when naturally formed prejudices were yet weak and denominational spirit not yet pronounced. Others thought it premature because of the financial weakness of the Japanese churches and other reasons. But to one who was on the scene and a partaker in the work it would seem to have been God's own time for the accomplishment of one more step in the grand unification of all His children.

These councils seemed sometimes like the very gate of heaven. To be sure there were serious difficulties, strong divergencies of opinion, some heartburnings and some disappointments, but as a whole it was a glorious success and we are hoping great things for the Methodist Church of Japan.

This union has been under consideration for many years, but there were "lions in the way" and it failed of realization until the matter was brought to the attention of the General Conference of the Methodist Episcopal Church in Los Angeles, Cal., three years ago, as a result of renewed and energetic action on the part of those on the field. This General Conference approved the union and appointed a commission with power to act. A similar provision was made by the General Conferences of the Methodist Episcopal Church (South) and the Methodist Church of Canada. The joint commission thus established met several times in the United States and revised the basis of union suggested by the members in Japan, and finally sent out two of their number from each church who should have power to consummate the union on the field.

In accordance with their instructions a General Conference was called to meet in Tokyo, in the new chapel of the Aoyama Gakuin, on the 22d of May, over which the commissioners should preside until such time as the new church should be ready for organization. There were four annual conferences on the field, two belonging to the Methodist Episcopal Church and one each to the Methodist Episcopal Church (South) and to the Methodist Church, Canada. The General Conference was composed of an equal number of clergy and laymen and on the basis of one representative for every five ministers the total membership was 33 clerical and 33 lay delegates, or 66 in all, 38 of whom came from the two conferences first mentioned, and 12 from the Methodists (South), with 16 from the Canadian conference.

The General Conference opened at 9 A. M. on the 22d with most of the delegates in their seats. When the roll was perfected it was found that nine of the delegates were Americans, including two women, who came as lay delegates from the South Japan Conference.

The Conference was opened by Bishop Cranston, one of the commissioners. The other commissioner from the same church was Dr. A. B. Leonard. The Methodist Episcopal Church (South) sent Bishop A. W. Wilson and Dr. W. R. Lambuth, and from

* Mentioned in *The Review* for August.

Canada came Drs. A. Carman and A. Sutherland.

The main feature of the service was the reading of the address of the Joint Commission by Bishop Wilson. It breathed the solicitude of parents sending out their beloved child into the world for a life of independence. Wise advice drawn from long experience as to the conduct of the General Conference and the spirit in which the new conditions should be met, made the document of great value.

THE FIRST JAPANESE METHODIST CONFERENCE

The secretaries of the conference were the Revs. T. Usaki and D. S. Spencer, and the commissioners presided in turn, the Revs. S. Ogata, Y. Hiraiwa and M. Matsumoto being elected as their interpreters.

The first vigorous and prolonged debate was precipitated by the report of the Committee on Boundaries, which recommended that all churches in the empire be divided into four annual conferences. Many favored only two, either division to be, of course, on geographical lines, and this was finally carried. The two conferences are to be the East and the West, the former including Tokyo and all the north, the latter beginning with Nagoya and Kanazawa regions reaches on west and south to Loo Choo and Formosa, tho on the latter island no Methodist work has as yet been begun.

Doctor Harris, missionary bishop of the Methodist Episcopal Church for Japan and Korea, solved the problem of his relation to the new body by electing to remain in his own church, thus confining his official duties to the oversight of the missionaries of his own Church in Japan and the general work in Korea.

Early in the session it became evident that it would be impossible to formulate a discipline, sufficient to serve as the law of the church during the coming four years, by the ordinary method of bringing each section into the open conference for discussion, so the whole question was referred to a committee which should work in harmony with the commissioners whose

final approval of all that was done must be obtained. They reported on Saturday, June 1st, that their work had progressed sufficiently for the formal organization of the new church and certain sections of the prospective laws were read in both languages. In accord with the provisions of the discipline the conference proceeded immediately to the election of a bishop, first uniting in a quiet season of prayer. Of the fifty ballots cast Y. Honda, president of the Aoyama Gakuin, received forty-two and was declared elected.

Up to this time the body had been in reality but a delegated assembly to make ready for the new church, but from Monday morning, June 3d, with a discipline sufficient for such an organization and a general superintendent duly elected and consecrated, the assembly convened as the first regular General Conference of the Methodist Church of Japan. Bishop Cranston, on behalf of the commissioners, formally introduced the new bishop and handed the organization over to his presidency. He accepted the responsibility with words that evidenced an appreciation of the burdens and duties that it brought, basing his remarks on the Scripture lesson he had just read, including Christ's words, "My yoke is easy and my burden is light."

The conference began to realize its responsibilities when the Committee on Evangelism brought in a strong report calling for a "Forward Movement" and naming 5,000 *yen* ($2,500) as the amount needed for the year's work. In addition to this the Conference Expense Committee brought in a bill for about 1,300 *yen* and the annual expenses for the bishop were fixt at 3,000 *yen*. These seem trivial sums to large and prosperous churches, but to a small and financially weak body, accustomed to having its fiscal burdens borne by the mother churches, they seemed portentously large. Never until this year, have they had a pastor receiving as much as 80 *yen* per month and most of the pastors do not have half that sum. Only a few of the churches are as yet able to dispense entirely with mission aid; but this union and the spirit of independence it has developed will be a mighty spur to systematic giving and the true spirit of self-support.

The Conference provided for several Boards, fixing the number of managers for each as follows: Missions, including church extension, 16; Sunday-schools, including Wesley Endeavor Societies, 8; Publications, 8; Education, 12. There is also a permanent Committee on Finance composed of six persons and a Committee of twenty on the Forward Movement. A standing Business Committee of twelve was also provided to which all matters of business may be referred during the four years' interval between the regular sessions of the General Conference.

One of the most difficult problems for the Commission was the relation of the missionaries to the new body. Questions of constitutional law at home were involved as well as the interests of the work here and of the men and women who had given their lives to it. The Commission ruled that the missionaries must, if they continued to be missionaries of the home churches, and supported by them, have some connection with these churches. Would the Japanese be willing to grant them any privileges in their new church while they thus continued as

members across the ocean? The passage of the following resolution by the General Conference solved the difficulty most satisfactorily:

Resolved, That every missionary regularly appointed by the Methodist Episcopal Church, the Methodist Episcopal Church (South), or the Methodist Church, Canada, to work in cooperation with the Methodist Church of Japan as contemplated in the Basis of Union adopted by the Commissioners of said Churches, shall by virtue of such appointment be entitled to all the rights and privileges of actual membership in the Annual Conference where his service is being rendered, so long as his administration and conduct conform to the discipline of the Japanese Methodist Church.

Every such missionary, who may in writing elect to serve in this relation, shall be subject to the assignment and direction of the missionary authorities of the church by which he is supported, in consultation with the kantoku.

In the event of his non-conformity to our discipline the kantoku shall in writing so advise the missionary authorities of the church to which such missionary is responsible, and the course to be pursued shall then be determined by consultation between the kantoku and the missionary authorities.

A further courtesy was extended by voting to Bishop Harris the position of honorary bishop in their church as a recognition of his faithful and self-forgetful labors for Japan and for this union. Their affection for him was very evident.

One of the most touching incidents during the conference was the farewell of the venerable Doctor Carman. Himself overcome with emotion he grasped the hand of Bishop Honda at the close of his remarks and by his bearing as much as by his words brought tears to the eyes of Japanese and Americans alike. Doctor Hiraiwa was called upon to reply, but his voice was so choked with tears that it was difficult for him to make his reply audible. Bishop Cranston also took leave of the conference at the same time.

One of the last resolutions adopted calls for an annual observance of the Day of Pentecost, to be a day of special prayer for the outpouring of the Spirit on all the churches.

In closing I note a few points in the discipline.

1. The Articles of Religion number eighteen. No. 16, on Civil Government, is as follows: Believing that the powers that be are ordained of God as taught in the Holy Scriptures, we revere the emperor of one ancient and unbroken lineage, who is the rightful Sovereign of the Empire of Japan, respect the Constitution, and observe the laws. 2. The general superintendents are to be elected by the General Conference for a term of eight years, and are eligible to reelection. 3. The presiding elders or chairmen of the districts into which the annual conferences are divided can serve but four years and then must serve four years in some other capacity before being eligible to that position again. The Annual Conference is to nominate two for each vacant district and the bishop appoints one of the nominees. He may request further nominations if not satisfied with the first one. 4. The pastors are appointed to their various charges by the general superintendent or bishop from year to year after consultation with the chairmen of the districts.

The total membership of the church, including probationers, is 11,000, with about one hundred ordained Japanese ministers. They raised a total for pastoral support last year of nearly fifteen thousand *yen* ($7,500).

Thus is launched a national Methodism for Japan. May we not ask all God's people to unite in prayer that her service for the Master may be long and successful. Other churches have preceded us in the matter of union. Others will soon follow. May this be but the harbinger of the closer union for which our Lord prayed!

THE JINRIKISHA MEN OF JAPAN

BY REV. J. FRANKLIN RAY, JAPAN
Missionary of the Foreign Mission Board of the Southern Baptist Convention

Who has not heard of the jinrikisha, and of the little brown coolie who trots along between the shafts of his two-wheeled, hooded carriage, pulling his passenger many a weary mile through busy, narrow streets, or along the country highway, in all kinds of weather and over all sorts of roads?

And who among men of human feelings, if they knew, would not be touched with sympathy for the present almost helpless outlook for this multitude of Japan's burden-bearers? Including the families of the jinrikisha coolies, there are hundreds of thousands of these people, in city and village throughout the Empire, for whose souls' needs there is practically nothing being done, either by missionary or native Christian.

The kurumaya class includes not only those who pull carriages and draw carts, but also those who do odd jobs, run errands, etc. And they are by no means the lowest or the poorest class. Many of them have influence as citizens, own property, and are taking advantage of their country's splendid educational system. It is no uncommon thing to see these men —the younger generation especially— reading books or papers while they are waiting for a passenger. They are often better acquainted with their entire city than an American policeman is with his beat. They have abundant opportunities of keeping well informed, and are usually ready to give information to strangers and visitors concerning places of interest in their city.

The kurumaya's common vices are *sake* drinking, tobacco smoking and overcharging fares. But it must be said also that many of them are sober, polite, honest and trustworthy, and as a rule are not ungrateful for favors and kind treatment. I have known of a company of them living near the missionary who often gives them employment, remembering his family on Christmas or New Year with a liberal basket of fruit. Our missionary women usually feel secure and well protected, even when riding alone, so careful are these men of the welfare of their passengers. Indeed, there are many good qualities and traits of character which, if consecrated to God, would make this large class a power for good in the evangelization of Japan.

Christian work is being done among the lepers, among the railroad and postoffice employees, and among the degraded and outcasts, but no special work is being done for this far larger class of men and women, who seem to be looked upon very much in the same way as beasts of burden are thought of in America.

I believe that it may be truthfully said that the jinrikisha coolie has a poorer chance of becoming a Christian than ever the negro had in his worst days of slavery; for class distinctions are so observed that the Japanese Christians do not seem to feel called upon to labor for the conversion of those belonging to a different social standing from themselves. And thus far the middle classes have been led in larger num-

bers to accept Christ than either the upper or the lower classes. True, some of all classes have been reached, but the fact remains that most effort has been directed toward the conversion of *samurai* families and of students in the schools. Are not the souls of these neglected thousands worth earnest prayer and consecrated effort? Just what is needed? Those who have studied the conditions most carefully unite in the opinion, that some of their own number must be raised up and trained for this specific work, as were Moses and Joshua chosen to be leaders of Israel out of bondage into the promised land.

To this end there is a call for united prayer of the missionaries on the field, with the workers at home, that the Lord may raise up among these people men who will be leaders—ministers and teachers—to bring the Gospel message home to the hearts of these multitudes.

While caste does not prevail in Japan as it does in India, yet it is true that people of different social standing do not take much interest in each other's welfare.

Nothing but the love of God through Jesus Christ is able to break down these barriers and make all nations and classes one in Him. Let us pray that the Holy Spirit may lead some of each and every calling and occupation into His service, and thus hasten the evangelization of the world.

BEACON-LIGHTS IN MISSION HISTORY

FRANCOIS COILLARD OF THE ZAMBESI*

BY ARTHUR T. PIERSON

François Coillard was another modern maker of history. He, with his equally remarkable wife, have left a permanent impress, not only on the Dark Continent, but on the Reformed churches of the continent of Europe, and upon all intelligent mission work the world over. In fact, it is difficult to estimate at its proper value the influence of two such lives upon humanity. There is an aroma that is not only diffusive but elusive; it spreads far and wide and is very perceptible but equally indescribable: it evades alike the photographer and the biographer; and the characters of François and Christina Coillard gave forth this pervasive yet evasive perfume.

In another sense the major part of this life story defies the pen, for it belongs to the hidden life. There is an unconscious influence that like the springs and streams that supply the pools of Bethesda and Silvam, moves underground and out of sight. Only God knows the self-sacrifice, the quiet humility, the patient cross-bearing, the waiting that was better than the working, which filled nearly fifty years with a sort of service that, from its very nature, can have no record.

Coillard spent over twenty years in the two semi-independent native states —Basutoland and Barotsiland. His was essentially a pioneer work, with its difficulties and its dangers, neither

*"Coillard of the Zambesi" by C. W. Mackintosh. See Book Reviews, August REVIEW,

of which could drive him back or dismay him. Determined to make Africa his home, he was from the first one with the people he went to uplift, and counted not even his life dear unto himself in his passion for his dear Africans. When any man or woman gets to that point of self-oblivion, God has a chance to reveal what He can do—the vessel is *only* a vessel, passive in His hands and He makes use of it, filling it with supernatural grace. The power becomes essentially divine.

As one follows M. Coillard's career, as he confronts witch doctors, hostile chiefs, superstition, bestiality, cannibalism and cruelty, personal attacks, inhospitality and ingratitude—"not fearing the wrath of the king" nor "the violence of the people"; going where no one else would go, caring nothing for personal discomfort, accepting self-denial without magnifying it, and enduring hardship without boasting of it; working without results and sometimes with apparent disaster and defeat as his only reward—we feel that Paul was not the last of the great missionaries who in his own flesh filled up what was behind of the afflictions of Christ.

And what a companion he had in his dear Christina! She had naturally a stormy nature, but, like spirit in a steed subdued the fire became force. She became a strong woman in conviction, affection, resolve; force was firmness; she made up her mind and then went her own way, and nothing could turn her back. When converted, she was thoroughly converted; domestic but not secluded, confident and courageous, but not bold and masculine, prouder to be a missionary than to be a monarch, forgetting her own people and her father's house that she might say to her husband, "Whither thou goest I will go—nought but death shall part thee and me! Wherever God may call you, you shall never find me crossing your path." It was an ideal union, and those two blended streams of life flowed smoothly onward, and their very motion was music.

M. Coillard would not be called great, intellectually; but he was a very gifted man. He was by nature poet and artist. He had an instinct for beauty in all its forms, and hymn-writing was one of his favorite occupations, and his "fables" are perfect and much taught the people. His mind loved military imagery, and he magnified the soldierly attitude of *obedience,* implicit and immediate; and so beauty and duty were the joint impulses of his manhood.

This biography of Miss Mackintosh sets before the reader a life of unpretentious and unconscious heroism. We see this man meeting calmly crises that might appal the most resolute; moving forward when every hostile force would have driven him backward; accepting tests of faith without flinching, enduring as seeing Him who is invisible; vowing a vow of poverty and paying what he had vowed; exposing his own life as if he were immortal, yet never recklessly casting himself down; returning from every repulse to a new assault in his resolute carrying of the flag to the summit of the citadel.

The details of a half century's work we can not follow. But his successor at Leribé has written an "appreciation" of him that is a noble summary of his attainments and achievements.* He

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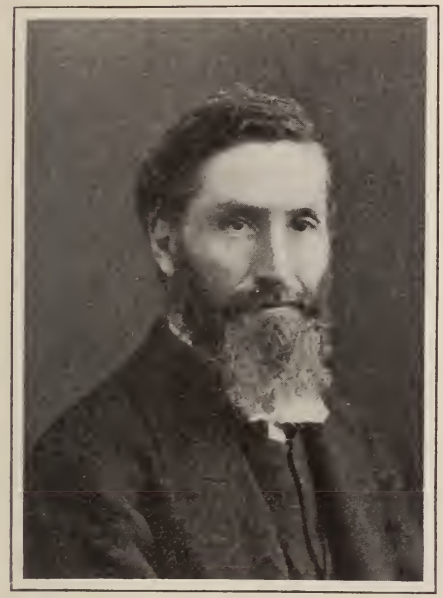
*Life, pp. 209, 210.

calls him a pioneer, a leader of men, a first-class missionary. In Basutoland, perhaps the prince of preachers in the whole missionary body, yet of



FRANÇOIS COILLARD IN 1880

rare pastoral gifts, an organizer, an educator, a man of fine literary culture and linguistic power, and withal wielding a mighty scepter in secular affairs, like Schwartz in India, and Verbeck in Japan. But above all else and beneath all else, his *personality*—strong yet mild, energetic yet patient, refined yet not fastidious, humorous but not frivolous, with a seductive sympathy and a persuasive pathos—altogether a *rara avis*. M. Coillard's life is most valuable for its lessons in living which are quite independent of his life work and life sphere.

It is a great thing for any man to bear long and close acquaintance in a work which admits temptations to rivalry and self-sparing, and after forty years find the ties of fellowship both more firm and more tender. But the more and more intimately he was known the more safe it was to know him and the more sure to love him.

He was an independent man. Feeling that he must ultimately face responsibility, he was neither a craven nor a coward, but dared to act on his own judgment, and stick to his chosen course. Perhaps the summit of the morally sublime is reached, when a human soul sees God's plan in his life and quietly drops into his place in it, feeling like Constantine when he marked out on a grand scale the boundary lines of his new capital on the Bosphorus—"I am following one who is leading me." What a grand life is the issue of a true wedlock be-

CHRISTINE MACKINTOSH COILLARD

tween obedience to God and sacrifice of self! What a reward is his who, like the builder of the great Brooklyn Bridge, can at last look at it and say: "It's like the plan!"

Coillard was intelligent in his self-surrender. He saw a goal of life,

further on than salvation or even sanctification, in SERVICE. He was not snared in that shallow notion which makes our "threescore and ten" a mere probation of grace, with saving one's own soul its supreme end. Only an unselfish aim fits and fills life's grand void. A true man will move the world if he can, not taking a stone out of the way but lifting earth itself to a loftier level. It is ambition transfigured into aspiration and becoming inspiration.

Coillard shows how only what is *eternal* can satisfy us—the temporal is not *real* enough; it is but as a purple mist roving and hiding the unseen—the petrified shaft of eternity behind it that will stand and kiss the azure, when ages of cloud and mist have come and gone. Only the fool measures eternity by time: the wise man makes time to be measured by the timeless. But to move the world one must find a fulcrum for his lever in the eternal—in a point without, not within; and that fulcrum is found only in faith in the eternal God, and that lever in a life of prayer that links man with God.

Coillard found the "secret place of the most High—the will of God where one not only dwells in security but works and wars with success—at once safe from the fowler's snare and the destroyer's arrow, and mighty to tread on adder and lion and dragon. He learns of the Christ who changed culprit's cross into conqueror's crown. In that abiding place with God, a man gets heavenly visions, and with celestial equipment works wonders on the terrestrial plane.

Coillard did not forget the individuality of work—everyone has a sphere which no one else can fill. Not only was it true of the great Irishman,

> "Nature never formed but one such man,
> And broke the die—in molding Sheridan."

but it is true of every one of us—for God never repeats Himself; and makes no duplicates. Men may therefore either fill their place, or fail, as did two great men of old to whom God gave a chance of leadership in crises of Christian history, but who from sheer timidity lost their opportunity.

True heroism is commanding. It bears the brunt of malicious opposition if need be, but at last even enemies are at peace with the brave soul and worship at his feet. Criticism is most grandly silenced by compelling even detractors to acknowledge the singleness and unselfishness of one's aim. Christ won a victory over foes, without a word of self-defense, and every disciple should be a new manifestation of Christ to the world.

THE PLACE WHERE JOHN WILLIAMS LANDED IN SAMOA

A PEARL OF THE PACIFIC

MISSIONARY WORK IN SAMOA

BY REV. V. A. BARRADALE, M.A.
Author of "Pearls of the Pacific"*

Samoa has been called, for its natural beauty, the Pearl of the Pacific. Missionary work is making the group still more worthy of the name, as it is helping the people to become more beautiful and pure in life and character.

The London Missionary Society maintains nine missionaries on the western islands of Upolu and Savaii, and three in the island of Tutuila. The eastern islands are now under the protection of the United States of America, while the western are controlled by Germany, in whose territory are the Training Institute and the no less important high school for boys on Upolu.

At the Malua Institute and the Leulumoega High School, native pastors and schoolmasters are trained, who take up the work of God and become the Christian leaders of their fellow-countrymen in all the villages of the different islands in both eastern and western Samoa, and indeed far beyond the boundaries of Samoa, away in the Southern Gilberts, in the Ellice and Tokelan groups, and even in British New Guinea.

* Published by the London Missionary Society, 16 New Bridge Street, London, E. C., 2*s.* 6*d.*

The political conditions are described by the Rev. J. E. Newell, who speaks with authority as the senior missionary in Samoa, with a record of twenty-seven years' service behind him: "Politically the conditions, so far as we can judge, are favorable and hopeful. In eastern Samoa we have in the commandant of the United States Naval Station one in entire sympathy with our aims as a mission; and in German Samoa the return of our tactful, liberal-minded and able governor, Doctor Solf, from an extended furlough in Germany, will, we believe, secure that fair and just treatment of any questions that may arise between us and the imperial German government which we have learned to expect from him."

The beneficial results of mission work are seen in every department of the people's life. *Socially, industrially, educationally, religiously,* missions have changed the handsome, lovable brown race for the better, and still continue to do so to an extent that is quite remarkable.

Social Conditions

It was in August, 1830, that the apostle of the South Seas, who won a martyr's crown on Erromauga's beach, first visited Samoa and introduced the Gospel of Jesus Christ to its people. When John Williams landed, the natives were engaged in fierce tribal warfare. Indeed such guerilla warfare with its demoralizing results has, until recent years, been a fruitful source of evils. Less than two generations ago, the Samoans were living in the gross darkness of heathendom. They had but few idols in the usually accepted use of the word, but they worshiped birds and fish and trees, and even warriors' clubs. They were extremely superstitious and practised much wickedness and immorality in the sacred name of religion.

Samoans always seem to have had a rough natural fondness for their children. Infanticide, as it was known in eastern Polynesia, was unknown, but the custom of destroying children *before* birth prevailed to a melancholy extent, and it need hardly be said that the low moral tone of the community allowed no room for the parents to have noble aspirations for their children.

Cannibalism was occasionally practised in wartime, and generally a shockingly low type of family life prevailed.

But at the present day what a glorious transformation has been wrought in the Samoan islands! Tribal warfare has diminished under the influence of the Prince of Peace; indeed it has ceased, with many of its attendant evils, since the establishment of a more settled government.

Even the veriest globe-trotter, the man who calls for a few hours at Pagopago or Apia, who cares little or nothing for missionary work, will remark with surprize on the attractive character of the people; on their courteous and hospitable disposition. And those who know the Samoan can say a great deal more. The parents of to-day are very fond of their children and many are exceedingly anxious to give them the benefits of a good education in a mission school. In many ways a beautiful family life has come into being, and few things are more impressive than this, that in practically every home in Samoa the day is opened and closed with family devotions, the singing of a hymn, the reading of

Scripture and the offering of prayer. Such facts speak for themselves as to the transformation which Christianity has wrought in the social conditions of Samoa.

Educational

One who loves Samoa does not care to call its inhabitants lazy, yet like most tropical people, they can hardly be called energetic. Climate accounts for much. An average temperature of 87 degrees in the shade by day all the year round, accompanied by unlimited moisture, encourages rank luxuriance of vegetation and myriads hosts of insect-life, but it is not conducive to sustained hard work. It should also be remembered that nature in these tropical regions provides bountifully for all creature wants, and probably the white man in a temperate climate would not work as hard as he does if he could get his living as comfortably as the brown man.

The Samoan is of an indolent, easy-going disposition. He rises early in the morning; he goes to his plantation and does a little planting of taros or yams, or banana-shoots, with a little weeding or bush-clearing perhaps thrown in; then he is ready for breakfast and a bath, and before mid-day he has done with work and can enjoy his sleep and chat and smoke. This was and is still true of the average Samoan, who is outside the influence of mission schools and work.

The early missionaries soon recognized that this life of ease, comfortable as it may seem, was by no means ideal when stern realities had to be faced. It involved evil in the present and spelled degeneration for the future. As wise and far-seeing men, they soon realized that if the Samoans were to survive and Samoan Christianity to be robust and intelligent as well as devout, something must be done to uplift them as a people, and so steps were taken to show them how to occupy their time to greater profit and use the latent brain-power which they undoubtedly possess.

In this connection brief mention may be made of three departments of industrial work which are well maintained by the London Missionary Society in Samoa, viz: carpentry classes, tropical agriculture, and printing.

Carpentry classes are held at the Boys' High School at Leulumoega, also at the Malua Institute, and in connection with each of the seven district boarding schools, to which further reference is made later. At the Boys' High School, under the able superintendency of the Rev J. W. Hills, the training is systematic and thorough, and forms a most important part of the school curriculum. The result has been most gratifying. Many youths have shown marked ability. They can make almost any article of furniture that is suitable for island use. They can build very serviceable boats, and they are taking great delight in exercising their newly-acquired knowledge and powers for the beautifying of their churches and the furnishing of their houses.

Another important department of industrial work at the Leulumoega High School is that dealing with tropical agriculture. Not far from the school buildings is a plot of land, recently bush, but now cleared and under cultivation. The Samoan has up to the present been quite satisfied if nature almost unaided supplied him liberally with bananas and breadfruit, taro and yams, cocoanut and sugar-cane; for these, together with fish and

fowl, and an occasional pig, provided him with a plentiful if somewhat restricted and monotonous diet. But Mr. Hills has given practical object lessons to his boys, and now by ocular demonstration they have learned that the fertile soil of Samoa will grow good qualities of cocoa, india-rubber, vanilla, arrow-root, maize, the sweet potato and many medicinal plants. Results, too, justify a confident expectation that the information acquired at the school will be put to advantageous use when the lads leave school and go to their homes in different parts of the group.

A third branch of industrial work, which has not only been very beneficial from a moral point of view, but also successful from the financial standpoint, is the Printing and Bookbinding Establishment at Malua, under M. H. S. Griffin. When this work was inaugurated in 1900, it was with the utmost difficulty that reliable native labor was obtained, tho excellent wages were offered. The Samoan youth found it difficult to remain at systematic work in a printing-office, even for five or six hours a day, and besides this the more intelligent Samoans preferred to train for the Christian ministry. If the printing establishment had done nothing else, it would have justified its existence by the part it has played in teaching the Samoan the dignity of labor, that all useful and honorable work is God's work and may be done to the glory of His name. At the present time the initial difficulties have been overcome. There is a large staff of native workers. The works are a valuable financial asset of the society. Most of the printing required by the mission—books, magazines, pamphlets, etc.—is efficiently and cheaply done on the spot, and, best of all, Samoans are being taught how to use their hands and brains, and occupy their time to greater profit. By such means they are being kept from the sins that attend idleness, and they are being made increasingly capable of living side by side with white civilization, be it good or bad.

Industrial Life

Here an almost incredible transformation has been wrought. Less than eighty years ago it might be said that no such thing as education existed among the people. The first work of the early missionaries was to reduce the language to writing. As a result of their efforts and the labors of their successors, many books in the native tongue have been written, translated and published. There is an excellent version of the whole Bible, with which the name of George Pratt will be forever honorably linked; a serviceable hymn-book, containing over four hundred hymns; a magazine, *The Samoan Torch,* published monthly at one dollar per annum, with 4,000 subscribers and probably four times that number of readers; not to mention many commentaries and text-books, and translations of such books as the "Pilgrim's Progress," Lew Wallace's "Ben Hur," and Stevenson's "Bottle-Imp," the last named perhaps being the solitary instance of a story by an English writer being published first of all in a foreign tongue.

In almost all the 220 or 230 villages of Samoa there are elementary schools, in which may be found virtually all the children of the group to the number of 8,000 or 9,000. In the first three *vasegas,* or classes, not a great deal of work may be done, but something

has been accomplished if the children come to school and learn something of the usefulness of discipline. In the three highest *vasegas* a fair elementary education is imparted in the usual subjects. The village pastor is the head-teacher; this is not an ideal system, but the best available at present, for he is generally the best educated man and exerts the highest moral and spiritual influence in his village. On the whole his work may be said to be satisfactory, tho to show that the mission is alive to the need of more efficient education, it may be mentioned that careful attention is being given to the normal training of teachers and much thought devoted to the grading of the elementary village schools.

THE PRINTING-PRESS IN THE L. M. S. MISSION, SAMOA

The most capable boys in these schools are sifted out by competitive examination, and pass on to the district boarding schools, of which there are seven, under the superintendency of a missionary, assisted by a trained native teacher. From these schools again youths proceed either to the high school at Leulumoega, where they get a more advanced general education, or to the Malua Institute, where they are definitely trained for the Christian ministry or for foreign missionary work.

There are also two high schools for girls, one at Papauta in German Samoa, opened in 1892, and now training over 100 pupils; the other at Atauloma in American Samoa. Tho only established in 1901, it already provides a higher education for about sixty of the most promising girls of Tutuila and Manuia.

The Malua Institution is a college rather than a school, and has over one hundred students, half of whom are married. All of these have had a four

years' training in a district boarding school, and many have also been trained at Leulumoega. They are the flower of the Samoan youth in intellect and spiritual aspiration. After a theological course, extending over four years, the great majority either receive a call to a church, or volunteer and are accepted for foreign missionary service.

This bare recital of facts is eloquent of the almost incredible progress that has been made in things educational in the Samoan islands.

Religious Conditions of the People

Here the transformation is as wonderful. To God be the praise! Eighty years ago the name of Jesus Christ was unknown in Samoa. To-day Samoa is a Christian land, with a Protestant church and pastor in each of its 220 or 230 villages, with 8,000 church-members and 25,500 other native adherents, out of a total population of 37,000. Many of them are but babes in the faith, and no useful comparisons can be drawn between the character of their Christianity and that of older and more highly civilized peoples; but if it be remembered that English-speaking peoples have been civilized for a thousand years and enjoyed the blessings of Christianity for longer than that, while Samoa received the Gospel only seventy years ago, and has been blest with a settled government for only eight years, it may be fairly stated that Samoa is a Christian country.

There is no back-door way into the Samoan ministry. Each pastor must spend four years in the college at Malua, get at least 60 per cent. of marks in his four annual examinations, then spend two years in the practical work of the ministry before he is eligible for ordination. There are at the present time about 180 ordained pastors. In spite of so prolonged and searching a test, some men fail and bitterly disappoint apparently well-founded anticipations, but taken all in all, the Samoan pastors are a fine body of men, for whom supporters of missions should thank God and take courage.

In addition to these there are some 250 evangelists and local preachers, most of whom have also been trained at Malua or Leulumoega; many of them, indeed, at both places. These have not been called to a church or taken the after examinations, but they often preach and assist the pastors in many ways.

Sunday-schools are established in connection with every church, and exercise their beneficial influence on between 8,000 and 9,000 children. The *International Scripture Lessons* are used; and in order that the teachers may be guided in their preparation, lesson notes are printed each month in the mission magazine.

The Christian Endeavor movement has also taken root. The first society was formed in 1890 at Malua, and now there are about thirty societies with a total membership of over 1,000.

Another sign of progress is manifested in the liberality of the Samoans. The total population is 37,000, yet the L. M. S. churches raise annually about $25,000 for religious purposes. They build their own churches and pay for them; they invite their own pastors and support them; but they do more. They show their appreciation of the blessings which Christianity has brought to them by raising about $5,000 a year for the furtherance of

missionary work in heathen lands. It is a noble testimony.

Indeed the crowning glory of the Samoan church is the missionary spirit which it zealously manifests. At the present time there are some 60 or 70 Samoan missionaries, with their wives, working in British New Guinea and in several of the South Sea groups; *e. g.*, in the Gilbert, Ellice and Tokelau groups. They undergo many hardships, but they face them bravely; and in spite of martyrdoms and deaths the supply has been constant. Some have failed. They have not fully counted the cost, or they lacked judgment, or they yielded to the temptations of unscrupulous traders. But, generally speaking, they have proved "workmen needing not to be ashamed," and truly worthy of the tribute which the late Rev. R. Lovett paid them in the "Centenary History of the London Missionary Society": "Not a few," he says, "have been murdered; many have succumbed to the climate; many have spent themselves in the work. But as the workers have fallen, others have always prest forward, eagerly and willingly, to take the place of those who have finished their course. No episode in modern missions is more thrilling and inspiring than the story of what the Polynesian teachers have done and suffered."

God Almighty still works miracles. Socially, industrially, educationally, and religiously, this people has been transformed. Shall we not regard this as an earnest of what *He* will perform in the larger and more difficult field, *when we are awake to our privileges and more deeply imprest with our opportunities?*

A VISIT TO SAMOA

BY MISS LUCY BROAD

When we were approaching Samoa, every eye on deck was bent on the inky cloud hanging over the volcano on Savaii. In the radiant clearness of the morning, we sight the spot where the glowing lava-lip pours over into the sea; and straight away above it rises that radiant pillar of light—an immense continued geyser—pulsing, throbbing, shifting, sparklets of ascending steam-cloud! Then as we approach, the purple of the sea becomes first dull and tepid, then murky and warm, and finally turbid and hot.

After landing and receiving welcome and refreshment at the mission-house at Matauta, we make a closer inspection of the devastation caused by the recent eruption of the long slumbering volcano. A district of the utmost beauty and fertility extended here, sloping from the mountain to the sea. Charming villages with their pretty native houses, fine churches, gardens, groves and plantations—all swept away; one relentless lava bed four miles wide covering the whole district from the crater's mouth.

One can understand the consternation of the people when first the red flood began to pour forth, for there was no knowing what direction it would take. Parties were sent to report on its progress, boats were prepared for flight, and the extremity drove the people to prayer and the realization of the One who is "The God of deliverances." Rev. J. H. Morley

BUILDING A SAMOAN HOUSE

tells us of wonderful prayer-meetings held night and morning. Everybody attended, and faith and Christian life were quickened, the people saying, "We could not have lived without the prayer." We rejoice with them that not one life was lost, and that new villages are springing up in the bordering bush to replace these that were swept away.

Never was the vesper service sweeter to me than that evening, when our natives bowed their heads in the weird light of the volcano and lifted their voices in prayer in the mellow unknown tongue. The prayer-time seems never to be forgotten by them, and may be heard before the simple meal on the hill-side, or at evening in the Christian villages. In many islands of the South Pacific the pleasant sound of the hymn-singing and prayer may be heard from half a dozen houses at once.

My arrival in Apia, the capital of the Samoan group, was happily so timed that I was present at prize-giving day at the Girls' School of the London Missionary Society at Papauta. The fine schoolhouse is pleasantly situated on an attractive hill-side, dotted with palms and glowing with hibiscus.

In the school-room rows of scholars were gathered, bright-eyed and eagerly listening for their names on the honor's list. After the recipients had shyly come forward for their prizes, the girls trooped off under the trees, where they sang their songs and did some marching and other exercises, while two girls, the clowns of the party, ran about making fun, circling and springing, to a chorus of merry laughter.

After this the teachers and visitors gathered on the veranda to hear the speeches and to receive from the scholars presents of native work.

Then followed a pretty palm-leaf feast, when everybody sat on the grass with palm branches for table-cloth, and pieces of leaf for dishes, while a pail of water served for a finger bowl for these who were unconventionally forkless. The visitors were guests of

the older girls, many of whom were now leaving the school, and who formed into a smiling blue brigade, all in blue cotton gowns made by themselves.

This school was established in 1892, and that at Atanloma in Tutuila in 1901, and about two hundred girls, many of them verging on their early womanhood, are being trained and developed in them. Some of these girls go to the houses of the missionaries, where they are "of the family, children of the house." Some of them are really fine girls, and it was good to see their pretty, gentle ways in sickness, and to know that (notwithstanding the prestige of superior race) many had been strong enough to resist the evil advances of unworthy white men.

The London Missionary Society has *the* great mission in this delightful group of islands which first received the Gospel through the instrumentality of the martyr, John Williams. Six years after he first landed (August, 1830) six missionaries arrived from England and were greatly blest to the whole group.

In 1844, the Malua Institute for training native pastors and teachers was founded. In 1875 the Assembly, or Union of Samoan churches, was established, and in 1890 laymen were admitted to this Assembly, which now numbers six hundred delegates, and meets once a year for spiritual counsel, the regulation of the affairs of the Church, and discussion of social problems.

The mission staff have wisely set themselves to train the native ministry to carry on the work, and a large part of the work on Upolu is left entirely in their hands. The seven missionaries in the group largely concern themselves now with the training institute and schools, with the preparation of literature, and with the over-

SAMOAN GIRLS MAKING KAVA

sight of the work. The frequent recurrence of irregularities shows the need that still exists for trained European control.

It was my privilege to attend the "Fono," or Assembly, held at Malua, in May, 1906. Never shall I forget the charm of that morning row around the fine bay of Apia, our eight brawny oarsmen keeping time to the rhythm of their boat song with the easy swing of the brown shapely figures bare to the waist. The clouds dipping over the hill-tops, the fringing palms, and brown roofs of native houses dotted under the deep-spreading foliage of bread-fruit trees, was a sight long to be remembered. The mission-house was suited to the setting with its cosy and cool roof of overhanging sugar cane thatch, and its garden sloping to the sea.

The assembled mission workers were cheery and brave, tho showing signs of the trying climate and hard work. Out of sixteen adults of both sexes, three were kept away by serious illness.

The first day was the Christian Endeavor demonstration, with delegates from all parts of the group. Sixty boats were to be seen drawn up on the bank and large numbers came in these, but many walked twenty or thirty miles to be present. The fine Jubilee Hall is the center for all these great meetings, as well as serving for class work on ordinary days. It was an inspiration to see the six hundred delegates, two-thirds of them men, all in their national full dress costume of white "lava lavas" and coats; the women were charming, in simple snowy gowns, with comely brown faces in a setting of curly black hair.

A meeting of great interest followed, in which different countries were represented, and places referred to were pointed out on large maps.

The next morning there were eight hundred present at the opening sacramental service, a large proportion being pastors and officials from the different churches. At night we had the ordination service, when fifteen candidates were set apart, and a solemn charge was given by Rev. J. E. Newell.

A paper was read by the Rev. J. H. Hills, on "Conscience," — an appropriate theme, as there is reason to fear that many converts have "the form of godliness without the power," and that people even seem to take a pharisaical satisfaction in the observance of the letter of the laws (many islanders would not gather a flower on Sunday), while they utterly fail to fill the spirit of Gospel teaching. An appeal to the moral sense is scarcely understood.

One day was given up to a missionary meeting, which might have shamed older Christian churches. The zeal of the island converts in this direction has been a marked feature from the first, and the story of missions shows that it is usually the native worker who successfully opens the way in the field. Samoan Christians have been greatly used of God in the evangelization of Nuie, the New Hebrides, Ellice and the Loyalty islands, and five of the Gilbert group; and there are now forty-eight missionaries and their wives engaged in the work who were trained at Malua.

The returning band of native workers from foreign islands arrived in time for this gathering, and pathetic interest centered in the group who landed from New Guinea, all of them

pulled down by fever, and one having lost the young wife with whom he had sailed a year before. One young man's story of work, in the center of that island, made a great impression. "Their first teacher had been greatly beloved, but had died, and on his own arrival the people would not even speak to him for fear of the jealous anger of the buried missionary's spirit. However, by teaching and winning the children, he finally won the parents. He was able to make a first translation of the Gospels, and was so touchingly loved by a native that it was almost impossible to leave him." One woman reported that people thought she would not live long in New Guinea, she looked so ill, but she had stood it for ten years.

These islands have enjoyed added prosperity and advancement under the German Government. Taxes are moderate, being only one dollar per annum for ordinary men, and two or three dollars each for chiefs. There is no undue interference with liberty; law and order are secured; the value of native labor and products have gone up, and the comforts and conveniences of life have increased; the churches have reaped their share of these advantages.

The restrictions against selling imported liquor to the natives are so well enforced, that one of the missionaries who had worked here for nine years, told me that he had never seen or heard of a native being drunk in that time. Curiously enough, the "kava" drinking, which is so universal in the islands of the South Pacific, has not the injurious effects here that it has in some of the other groups. The kava making and handing round in cocoanut cups, is one of the prettiest native customs.

The extensive and well-kept mission estates are attractive and useful, as each of the hundred and fifty students is allowed the produce of forty trees for his support, and part of their time is given to the care of their plantations and other manual work for the mission.

The Samoans generally are so kindly and agreeable, with a sort of natural smoothness and polish, that in some respects they must have offered favorable material to the Christian workers. A great deal remains to be done before they have attained the sturdy balance of Christian character, but already marvels of saving grace and spiritual growth have followed the noble efforts of missionaries.

HOW TO USE CURIOS IN MISSIONARY TALKS

BY V. F. PENROSE

Eyegate is one of the principal entrances to man-soul. It is remarkable how the careful use of curios will focus the attention and ensure the remembrance of facts. Some who have not been properly trained in using them veto their use. Yet deep spiritual meanings are enhanced; the needs of those fields "white unto the harvest" are made plain as mere words can not do. Medical work in South India was being described by Dr. Lydia Woerner, and the two little curios she used made her words sink deep. Telling of the

responsiveness of the people, she held up a high, narrow, little basket which might hold a half pint. At some church meeting she had attended she saw woman after woman come to the table and place a basket on it. After the meeting she had the curiosity to go see for herself what the meaning of the little baskets might be. Each was filled with rice. Those people were able to earn two cents a day, women's wages, four for men. As they could give no money, when they cooked their rice, which is their only food, each put a handful in her basket. One was not quite full. Its owner was too poor. Would we ever forget offerings for Christ given at such a cost?

The difficulties and the power of Christ' love to overcome them were made clear when the speaker held up a little open dish, with a piece of rag in it. It was a lamp. The rag wick floated in castor oil, and in many a dark room had supplied her only light for some operation that had saved a life. She had another lamp much like that carried by a miner. It had a similar wick, but had a holder and burned kerosene. To help her see, the wick would be pulled up high, unsheltered from any draught. The soot would blacken her. Yet if she had started out too early in the day and so was without her own lamp, this was the only light she could have. When the door of a native house was shut the windowless home was dark, and the door must be shut to keep out a crowd of inquisitive friends and relatives. Grave surgical work was thus successfully performed with the help of Christ when every condition was wrong.

In missionary talks how can the thought of prayer be made paramount? For some time I have been making a collection of objects of prayer. There are prayer-beads, Mohammedan, Buddhist, Hindu; a prayer-bag from India with its own rosary; a prayer-banner from Laos ready for the inscribed prayer, that as its light length floated in the slightest breeze the prayer might be wafted to heaven. The Goddess of Mercy from China had many prayers made to her, as worshipers fairly clutched her when uttering their despairing petitions in times of sickness and famine. The battered prayer-wheel from Tibet bespoke countless thousands of blind petitions, all groping after God, "if haply they may find Him."

In a new locality three or four talks were given on prayer. First a mission Sunday-school heard and saw, and how intent were the little listeners! They fairly drank in the words and objects. No eye could long be turned away, for some new object was to be shown, and each enforced the point, the need of true prayer to the One who is not the work of men's hands like the "idols of the heathen. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not."

The Young Ladies' Band next heard the talk and the truth seemed to sink deep, for they gathered around afterward to see and handle the objects and learn how they might increase their offerings that more might learn how to pray to the true God.

The largest men's Bible class in the city heard and saw, and months afterward were still talking of it. Again the Women's Society were imprest in the same way. That banner from Laos made the story of Keo emphatic. Her request to accompany Miss Fleeson

back to her school being denied (no funds even to feed and house such a poor little bit of humanity), she was told to pray to our God. The half day's journey over, Miss Fleeson found in her mail ten dollars.

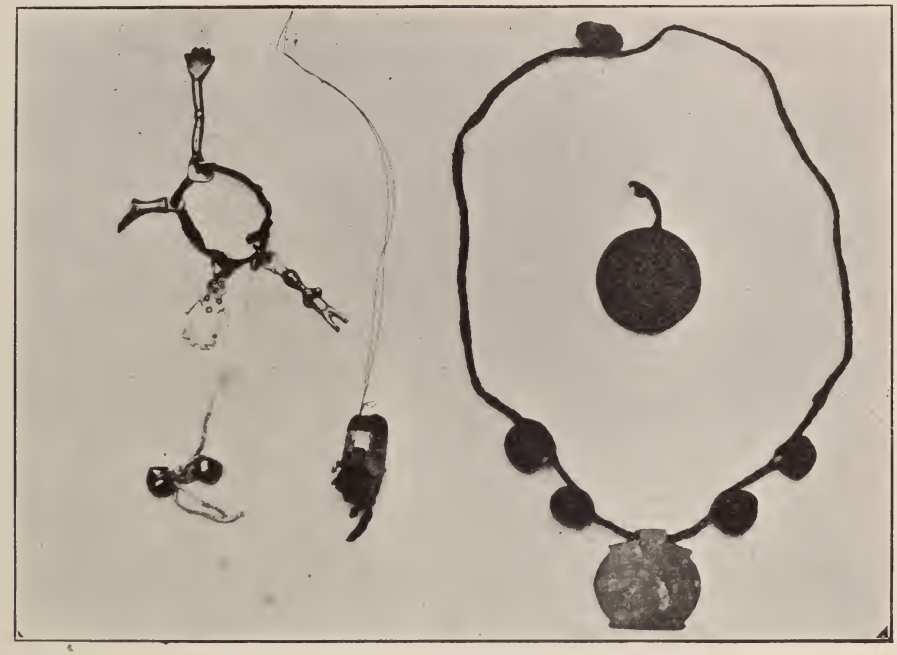
"Now Keo shall come to school." And a man was dispatched to bring the poor little orphan. Starting in the morning he should be back at night, but at midday he returned, and brought Keo with him.

"How is this?" asked Miss Fleeson. "Oh, Keo will tell you," he replied. "Well, Nai, you know you said we must pray. So I thought I would better be ready," and she had walked half way to meet the answer to her prayer.

"Before they call I will answer." I have marked that verse in my Bible with Keo's name.

In giving one of the ten-minute talks that we have each month in all departments of our Sunday-school, I usually have an object to show. It may be the Goddess of Mercy; or the "gold verse" (Matthew 1:21)—Chinese characters cut from gilt paper and fastened on a long strip of red paper. This was one of the yearly "offerings sent by some of the native Christians from Shanghai for spreading the Gospel." Both the words and the method of giving impress all. Once in a little country church an old woman came up and said: "All my life I have wanted to see one of those Chinese women's shoes," and she probably will never forget the talk in which it was used.

A paper Mexican dollar from China, such as are burned for the dead, was found, in after years, carefully cherished by a young man who had re-



MEDICAL VOTIVE OFFERINGS TO THE VIRGIN, CARACAS, VENEZUELA
Also portions of a Charm worn by a wounded man in Laos, Necklace and Charm to keep off the Evil Eye from Etah, India, and silver coin bullets taken from a wounded Laos man and worn as a Charm

ceived it as a boy after one of my talks. He could not forget the facts it illustrated.

One must not show too many curios during the half or three-quarter hour talk. Others may be shown afterward to those who are sure to respond to the invitation, "Come and see." The handling is a factor. The "lands afar" are so much more real when actual objects are seen from those lands.

At an exhibition it is easy to secure splendid results by having the curios properly grouped. Objects of worship may be by themselves, as this enables the one in charge to make consecutive remarks. Medical mission curios (how thrilling they are!) can be grouped. You would never believe the deep underlying power of a doll collection! Those Mohammedan women from Persia or Syria bespeak the awful degradation of their religion as nothing else could. Conditions socially are made awfully plain by each group. Some who came to the Ecumenical Conference Exhibit to be amused, had some deep truth lodged in their hearts unexpectedly. Crowds gathered around those dolls and the three assistants gave graphic descriptions of the home life in the lands they represented. By means of the dolls they took crowds from Alaska around the world to Japan, teaching many a striking fact about life and needs in all lands not yet Christian.

If you have been prejudiced against curios (after praying "with a hot heart," as the Chinese say), try what their uplift may be. You will find age limits obliterated, new interest growing—if you put thought, care, prayer, time, study into your work. It is work. But it is work that enables you to realize conditions and make them plain. Each new spectator may ask you some question you can not answer. So it behooves you to keep on studying, and in some unexpected time or place you will be rewarded with fresh light that will enable you more than ever to make unescapable Christ's Last Command. This is our one purpose.

"SPEAKING WITH TONGUES"—II

EDITORIAL

Some who have been *observers* have pronounced *all* these manifestations *spurious;* but every case must be judged by itself. In most instances thus far signs of a true working of the Spirit of God have been sadly lacking. There have been no revelations of any important truths; seldom, if ever, the accompanying gift of interpretation; little conversion of sinners, or edification or unification of saints; still less the moderation and rational restraint proper to assemblies of believers—in a word, few of those marks which prove the genuine working of the Spirit. We are divinely taught "not to believe every spirit, but to try the spirits, whether they be of God, because many false prophets are gone out into the world" by scriptural and spiritual tests to discern the true from the false.

A mass of documentary evidence, confidential but reliable, and furnished by actual observers of the phenomena in question, can not be published, not

having permission of the writers, and containing statements of facts too shocking to print. Friends who have read them agree that the previous paper in these columns errs "on the side of mildness and moderation."

One man, a leader in these meetings, rocked his body to and fro like a dervish, half chanting prayers and songs, and shouting louder and louder, working himself up into a sort of emotional mania, until he communicated to other susceptible people about him his own excitement, and the wildest fanaticism became rampant. Most of those susceptible to such contagious influences have been *women* of the more emotional, hysterical type; the stronger and more self-restrained have maintained their equilibrium This makes the whole movement seem at least abnormal.

In one account of a "Pentecost at Calcutta," there has been, it is said, conviction of sin and reclamation of backsliders, some sins, publicly confest, being peculiarly black but covered up for years. Restitution has followed where others have been wronged. A deserter from the army, who had lived for twenty-five years under an assumed name, confest his crime at military headquarters, and God used his confession with others similarly guilty. There has been plain speaking as to the guilt and penalty of sin, and manifest power of God in conversion. Where the gift of tongues has been attended with interpretation, this was the burden of the message: "The place on which you stand is holy ground, for God is in our midst! Be ye clean that bear the vessels of the Lord! Be ready for the speedy coming of the Lord!"

It is also said that there have been physical manifestations, sweeping people from their seats to the floor; and experiences resembling a trance, with strange revelations and visions.

Yet the same communication tells of visions so fanciful that they have the obvious aspect of highly-wrought imagination. For example, when the Lord Jesus is "seen in shining raiment, with a lamb looking up at Him, and both in a halo of glory"; or "sitting beside the party in a tram-car"; or "on the edge of a field, pointing to another field, on the grass of which, in white letters, was read the word "Look," afterward revealed as referring to John iv. 35, "Look on the fields."

One needs to know little of psychology to see that such visions are possible to a heated brain, and are common with insane patients or those whose nervous system is abnormally excited, quite apart from any devout habits. Surely we need to be calm and careful lest we mistake for the Spirit's supernatural working what results from natural causes and perhaps abnormal states of mind. We are to seek not only "the Spirit of Power and Love," but " of a *"sound mind."* And if one has such visions, it is better to have them as a secret between one's self and the Lord, lest others be led, with a mistaken zeal, to seek such experiences as essential to a high level of piety.

A Wider Outlook

Certain grave risks just now seem to suggest the "perilous times" long ago foretold, and may be closely interlinked with whatever is delusive or ensnaring in these supposed supernatural manifestations. To two of these we now refer.

1. There is danger in too much *sub-*

jective teaching. Objective truth makes the healthiest disciple—keeping the eye on the crucified and risen Redeemer—and should specially predominate. There is a perverse tendency of subjective teaching to induce morbid introspection, constant and searching self-examination, resulting in loss of assurance, chronic self-condemnation, and even hopeless despair as having committed the unpardonable sin. To get our eyes off our Lord and His finished work, and upon ourselves and our ever unfinished work, tends to loss of hope and of sense of sonship; or, if this be escaped, equally perilous self-complacence and spiritual pride in what we think to be our victorious self-struggles. Wherever such subjective teaching encourages such introspective habits, unhealthy spiritual character results, and often wild fanaticism. We must not shut our eyes to the warning voice of history. "These things are written for our learning."

We should magnify the finished work of the Redeemer, and discourage others from turning the eye inward upon themselves and their spiritual states. In but two cases are we told to examine ourselves (1 Cor. xi. 28, 2 Cor. xiii. 5), and in both for a specific purpose and with no sanction of the *habit* of introspection. Few indulge this habit without obscuration of hope; and some fall into the snare of the devil.

2. We may be too much absorbed in what are called "Holy Spirit manifestations." Sir Robert Anderson thinks there is risk of substituting for the work of the Lord Jesus Christ a sort of *"cult of the Spirit."* Our Lord said that the Spirit would not speak from Himself—*i.e.,* of His own suggestion—but would testify to, magnify and glorify, Him. When the Spirit's activity is most unhindered, He reveals the beauty and glory of the Lord Jesus more clearly, and makes Him more attractive. What utterance of the Holy Spirit terminating upon Himself can be found in the Scriptures? Placing the Holy Spirit before us as the focus of spiritual vision may hinder His work as the *medium* for clearer, fuller vision of Christ. Most great heresies have come from some misdirected attention to the Holy Spirit as the *object* of vision.

What pertains to the Spirit is always illusive if outside of Scripture limits, because the whole realm of spirit is invisible and intangible. Here is the devil's chance for master counterfeiting, because as a spirit he can easily impose caricatures and imitations on the unwary. How much discernment is required to distinguish the human spirit, the demonic spirit, and the Divine Spirit, when the suggestions are plausible and seem good and true! The devil finds it hard to imitate simple faith in the objective work of our Lord on the cross and at the throne. But the psychical and pneumatical realms lie close together, and we may unconsciously pass from one to the other, mistaking fleshly enthusiasm and emotional excitement for spiritual ardor and fervor—and hysterical mania for supernatural exaltation to some third heaven.

The extreme Mystics, the fanatical Flagellants, and the ecstatic Stigmatists, like the more modern Agapemone sect, exhibit the results of this mistaken zeal and misdirected enthusiasm, which readily open the door for both illusion and delusion.

COM. MATTEO PROCHET OF ITALY

AN APPRECIATION

BY REV. FRANCESCO ROSTAN, PALERMO, ITALY

Matteo Prochet was born in Luserna San Giovanni (one of the 15 parishes of the Waldensian valleys of Piedmont) on September 28, 1836. After his graduation in Torre Pellice, we find him studying theology in the Seminary of Florence. Then he went to Belfast (Ireland), where he completed his theological training in the theological school of the Presbyterian Church. On the 25th of November, 1826, he was ordained for the ministry in Turin, then settled down at once to work, first in Lucca (Tuscany), then in Pisa, and, when in 1866 pastor Yalla and his wife died of cholera in Genoa, pastor Prochet took charge of the congregation and was its pastor for 17 years till he removed to Rome. The Synod elected him in March, 1871, Chairman of the Board of Evangelization, and such was the esteem in which he was held by the Church that he was reelected year after year for 35 years, always with an overwhelming majority. He would have died in the harness, but for the statute of superannuation, which obliges every pastor of the Church to give up his charge when he has reached his 70th year of age. Doctor Prochet was obliged to retire, but in view of his eminent services the Synod named him by acclamation honorary president of the Evangelization Committee.

Doctor Prochet had a commanding appearance. Strongly built, he could do, and did, in fact, a great amount of work. In one year, besides his ministerial duties and many travels, he was known to have written over 4,000 letters; he enjoyed perfect health and was never sick but once; he was very eloquent in the pulpit and on the platform, and there are many in foreign lands who after many years remember his addresses

COM. MATTEO PROCHET

before the general assemblies of the Presbyterian churches on behalf of the missions of the Waldenses in Italy.

Matteo Prochet was a superior man, amiable, full of humor, strong in his faith in Christ, ever ready to help those who were in need. He worked day and night to collect the funds needed for the mission in the Italian Peninsula and in Sicily. "With him disappears," says *The Evangelist,* "the most valiant athlete of modern Protestant Italy, the leader, the fascinating diplomat in his conquering influence, the indefatigable worker, who has left a lasting influence in the evangelization of our country,

serving the Lord in faith, charity and joy."

Doctor Prochet did not confine his activity to the direction of the schools and of the churches of the mission, but took an active interest in every good work. He pleaded with his lips or with his pen the cause of the theological seminary of Florence; he took a special interest in the Gould Memorial, a home founded in Rome by an American woman for poor orphans, and to his last days he was busy collecting among his numerous friends the $2,000 needed to wipe up the deficit of that noble institution.

Altho on the retired list, he continued to take an interest in the work which was so dear to his heart. On his death-bed he was heard to plead in English the cause of the Italian Mission, and when the end was near, his eldest son, Dr. Roberts Prochet, asked him if he had any recommendation to make about the work. "No," he said, "all is well; the work is in good hands." All is well because all is in the hands of a loving Father. Doctor Prochet was a great linguist; he knew Italian, French and English equally well and could preach with great acceptance in those three languages. He knew besides some German and some Spanish. He traveled much in Switzerland, in France, in Germany, and especially in Great Britain. He visited the United States on three different occasions, and was heard in the most important pulpits of the principal cities of the Union. He was equally at home in the house of the poor and in the mansions of the rich. He was knighted several times by King Humbert and was a welcome visitor at the Quirinal, the palace of the kings of United Italy. He went also to South America to see the numerous Waldenses who have colonized large territories in the Uruguay and in the Argentine Republics.

It is fitting that the Waldensian Committee in Rome should take some steps to honor the memory of the departed leader in a manner that will advance the undertaking he had at heart. Friends of the Church of the Martyrs will welcome an opportunity of helping forward so noble an enterprise. One of the most cherished desires of the lamented president was to see established a school for teacher-evangelists—a class of workers much needed in the rural districts and small towns where the people are earnestly desiring to have the Gospel preached. Such workers would win the confidence and good will of the inhabitants by teaching the children in the day school, and at the Gospel meetings to young and old would be told the old, old story in language simple and from the heart. Accordingly the "Matteo Prochet Fund for Teacher-Evangelists" has been opened to establish such a training school. There could hardly be a better memorial of the late president of Italian evangelization in connection with the old Church of the Valleys than the establishment of such a fund.*

One of Doctor Prochet's earnest desires was to see the various evangelical churches of Italy gathered into one. Had he been spared a few years longer, he would probably have been able to advance this sacred cause.

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* Send contributions to Rev. Arturo Muston, 107 Via Nazionale, Rome.

THE MISSIONARY AT WORK*

BY REV. ARTHUR J. BROWN, D.D.
Author of "New Forces in Old China," "The New Era in the Philippines," etc.

The variety and scope of the foreign missionary's work are in sharp contrast to the work of the minister at home. In America we hardly realize to what an extent the effort of the Church is reinforced by the social results of centuries of religious teaching. It is not wise even here to leave a new convert to adjust himself to the changed conditions of his life, unaided save by sermons and prayer-meetings. Still, he often does it successfully, for he probably has a respectable occupation, and finds about him not only a Christian sentiment in the community but all the allied institutions of a Christian civilization—Christian society for his companionship, Christian literature for his reading, Christian schools for the education of his children, Christian hospitals for his care when ill.

But in heathen lands these helps do not exist, and therefore the missionary must create them. He must found not only churches, but schools, hospitals, printing-presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in our country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The Gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to the new conditions. In some lands, the missionary must even teach the men how to make clothing, to build houses, to cultivate the soil; while his wife shows the women how to sew and to cook and to care for their children and to make decent homes.

Thus the foreign missionary is obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop. One missionary in China, in addition to the pulpit and pastoral work of a large native church and the teaching of a class of inquirers, had to supervise eleven day-schools and thirteen out-stations, draw the plans for and superintend the erection of a brick residence, a schoolhouse, several small houses for native helpers and a stone wall around the whole (thieves are ubiquitous in China and everything has to be walled in). As his masons had never seen a foreign house or built a chimney, and his carpenters had never made a stairway, he had to direct personally every detail, from the sawing of the logs and the digging of the cellars to the laying of the last roof-tile and the painting and papering. The following year he broke down with nervous prostration.

Another missionary has the oversight of six organized churches, forty-five out-stations scattered over a wide territory, and including a thousand communicants and two hundred inquirers. He superintends forty-six day-schools with four hundred and sixty pupils, and a single circuit of these schools involves a journey by cart or litter of five hundred miles. During a famine, he employed all the people who were willing to work in rebuilding dykes and bridges which had been swept away by a flood. Thus he used relief funds to improve the region while at the same time he avoided pampering the people by unearned gifts. In a typical year, he preached one hundred and thirty-nine sermons, spent one hundred and sixteen days away from home in country work and traveled 1,780 miles on missionary duties. He was treasurer of the station and clerk of the presbytery. In the summer he lectured regularly to a class of helpers on the Old Testament and on recent Egyptian and Assyrian discoveries—a subject in which those twenty Christian Chinese manifested keen interest. He prepared weekly Bible-lesson leaflets throughout the year, a copy being given to each family, while importunate appeals to settle quarrels and lawsuits and a

* From a new volume, "The Missionary," published by Fleming H. Revell Co.

voluminous correspondence demanded many hours.

These are typical, not exceptional missionaries. The ordinary work of the foreign missionary is along four main lines.

Educational Work

This form of work makes a great impression on travelers, partly because it is represented by institutions that are readily seen, and because children are very much in evidence in a typical mission city. They are all out of doors, as it were, sweet-faced, bright-eyed children to whom one is instinctively drawn. He hears the patter of their wooden sandals in the streets of Japan. He sees their quaintly grave faces in the rice fields of China. He never wearies of watching their brown, chubby little bodies on the river banks of Siam. His heart aches as he sees their emaciated limbs and wan looks in India. Everywhere their features are so expressive, that he feels that they ought to have a better chance in life and that he ought to help them to get it, while new meaning irradiates the words: "It is not the will of your Father that one of these little ones should perish."

In this spirit, one of the first and most loving duties of the missionary is to seek the children for Christ. He gathers them into day-schools and Sunday-schools, where they are taught for this life and the life to come. It is inspiring to hear the missionary in charge of a mission school call on eager children to tell what they know about the Bible and to listen to them recite whole chapters, describing how the Christ-child brought peace on earth and how He bids us all to follow Him. There are thousands of such schools in various lands and in them myriads of children are learning the lessons of faith and love.

Even larger influence is exerted in the boarding-schools, where children are under the continuous care of the missionary. If he be a benefactor of the race who makes two blades of grass grow where one grew before, what shall be said of the missionary who takes a half-naked urchin out of the squalor of a mud hut, where both sexes and all ages herd like pigs, teaches him to bathe, to respect woman, to tell the truth, to earn an honest living and to serve God. It means even more for the girls than for the boys, for heathenism which venerates animals despises women. In sacred Benares, India, I saw a man make reverent way for a cow and roughly push a woman out of his path, and monkeys living in the protected luxury of a great temple, while outside starving girls begged for bread. Is there any work more Christlike than the gathering of these neglected ones into clean dormitories, and showing them the meaning of virtue, of industry, and of that which does not exist in all the non-Christian world, except where the missionary has made it a pure, sweet, Christian home? Contrast the boarding-school graduate with the heathen woman on the streets in such a land as Korea. Almost invariably you can recognize her by the unmistakable signs of superior neatness, self-respect and character.

Above the day-schools and boarding-schools are the colleges and universities. If we can not depend on secular institutions to supply pastors for our home churches, much less can we look to the Hindu, Buddhist and Jesuit schools of Asia and Africa for a Christian ministry. The equipment of these institutions is often very humble as compared with the magnificent buildings of many of our American colleges. But we may safely challenge America to show colleges which have achieved more solid results with such limited resources. With an annual appropriation that would hardly keep a home university in stationery and amid conditions as primitive as those of the old log college, the mission college turns out Christian men to mold awakening peoples for Christ.

We unhesitatingly commend to the interest and prayers of the home churches the mission-schools and col-

leges on the foreign field. They are doing wise and faithful work. Thousands of students are led to Christ in these schools, and those who are not immediately converted go forth with prejudices dispelled and hearts softened. Through them the missionary finds access to new villages and zenanas. Through them the heathen mind is being familiarized with Christian conceptions, so that it can grasp the new ideas of God, sin, salvation, which at first suggested notions. Through them we are reaching the educated classes of Asia. The wonderful opportunity in Siam is largely due to the fact that in almost every province there are government officials whom the missionaries educated, while among the pupils of the Harriet House School for Girls there are usually several royal princesses and the daughters of half a dozen governors and royal commissioners.

In Bangkok, a messenger said: "Phya Montri, a nobleman, wishes to see you." In his beautiful home he said that he had long wandered from Christ, but that his only son, who was a pupil in the mission-school, had died, and that the missionary had gently told him of the Good Shepherd who, finding that the sheep would not follow Him, had gathered the lamb in His arms. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. I saw the picture: a shepherd, with a face kindly and sweet, a face like unto that of the Son of Man, carrying a lamb in his bosom, while afar off two sheep, which had been walking away, were turning with wistful eyes to follow their loved one. "Now," said the nobleman, "I want to give 10,000 *ticals* to build a church in recognition of God's dealings with me through my boy." And I said: "It is as true now as of old that a little child shall lead them."

The mission-schools are uncompromisingly Christian. The Bible is the chief text-book. Jesus is the great Teacher. Prayer is the atmosphere. Japan tested missionary fidelity to this position. All avenues of preferment lead from the schools which have government recognition. The mission-schools were thus recognized. But one day, the Minister of State for Education issued an order forbidding any religious instruction in schools approved by the government. We had to choose that day whom we would serve. Severance from the government system of education meant that our students would be liable to military conscription and would be in effect debarred from the university and from many positions which are coveted by the patriotic Japanese. But the missionaries and the boards said: "We can not use missionary funds to give the young people of Asia a purely secular education. We are here for Christ's sake, and for His only." So government recognition was renounced. As we had anticipated, some schools had to be closed and in others attendance dwindled from hundreds to dozens. For a time it looked as if the end of our educational work in Japan had come. But a mighty protest went up from the Christian people of all lands. The public opinion of Christendom, to which Japan is keenly sensitive, made her statesmen feel that a backward step had been taken. The order was not enforced and to-day the mission-schools in Japan are fuller than ever, and with a tremendously enhanced influence, because in the hour of emergency they would not buy the favor of the State at the cost of their faith. We repudiate the statement of a professor at home that "the university is not responsible for the character of its graduates." Character is precisely what our mission institutions are responsible for, and in the schools and colleges on the foreign field the Protestant churches are producing character.

The hope of the future is largely in these schools. In many lands the missionary encounters an opposition from adults that can only be compared to a wall. It is often difficult to break down that wall by direct attack, for inherited prejudices, social, business

and religious associations and that fixity of character which usually comes with mature years in every land, combine to make it hard to induce an adult to abandon the faith of his ancestors. But in the mission-school that wall is undermined, for character is taken at a plastic, formative period and shaped for the future.

The opening of Asia to the influences of the modern world and the development of the native churches give special emphasis to the question of higher education. While the mission boards should guard against spending a disproportionate amount of strength and money upon educational work, and while they should stedfastly refuse to weaken the evangelistic work in the interest of the institutional, they should, nevertheless, realize that the time has come for more largely developing Christian schools, and that their influence will be incomparably greater in the future than it has been in the past. "That the Christian people of China will become influential and mold to any great extent the general character of the nation without first becoming more intelligent and capable than the mass by which it is surrounded, is not to be expected." *

The leading Asiatic nations are beginning to appreciate the importance of Western learning and are establishing colleges of their own. But these institutions can not meet the deeper needs of the time. It is a high tribute to the missionary body that some of its distinguished members have been invited to assume the presidency of these colleges in China, and as some of the presidents have found to their sorrow, the Chinese officials retain control, and the worship of Confucius has been compulsory. The mission must have its own college. State universities in America, even under the presidency of the most eminent Christian men, have signally failed to produce adequate supplies of ministers. How much more signal is likely to be the failure of a state institution in Asia which at best is absolutely non-Christian, and as a rule is distinctly anti-Christian.

The chief aim of a Christian college on the foreign field should be the training of Christian pastors, evangelists, teachers and laymen. And yet we would not too rigidly narrow the scope of such an institution. Students who do not have Christian work in mind and who are not even Christians should, of course, be admitted. Some of the best material for the churches will often be developed in the course of study. Undoubtedly, too, many graduates will not and should not enter Christian work. We must fit young men for leadership as laymen as well as clergymen. We need educated Christian men not only in the pulpit, but in the community.

If we are to gain and hold Christian leadership in non-Christian lands, we can not ignore this phase of the educational question. But the governing principle should distinctly be "for Christ and the Church." The provincial universities which the governments are developing will more and more meet the demand for a purely secular education. Our chief business as a mission agency and with mission money is to lead children to Christ and to train men for the leadership of the native church.

While having heartiest sympathy with all educational work, the native church in each land should be as speedily as possible led to the place where it will provide educational facilities for its own members, and it conceives educational work to be a part of its direct responsibilities only where, and so long, as it is distinctively missionary.

What Dr. Griffith John of China says of that land is equally true of several other lands: "The progress of Christianity in China will in the future greatly depend on the attention paid by the missions to the educational department of this work. There is in China to-day a great demand for Western education, and the question

*The Rev. W. M. Hayes, D.D., China.

we have to face is this: Shall the demands be met by the Christian missionary and the teaching be made conducive to the interests of the Christian Church? or shall it be met by men who are out of all sympathy with Christian missions and the teaching be made subservient to the diffusion of anti-Christian principles throughout the Empire? . . . The Christian Church in China must have her own schools of learning, if Christianity is to become a power in the land."

Literary Work

Protestantism believes that a knowledge of the Word of God is indispensable to intelligent and permanent faith. Therefore, one of the immediate duties of the pioneer missionaries was to translate the Bible into the language of the people among whom he labored. In the American Female Seminary is an upper room preserved with sacred care, for in it Drs. Eli Smith and C. V. A. Van Dyck toiled for weary years translating the Bible into Arabic, and feeling when they had finished it like Robert Moffat, who, when he had written the last verse in the tongue of the Bechuanas, said: "I could hardly believe I was in the world, so difficult was it for me to realize that my work of so many years was completed. My heart beat like the strokes of a hammer. My emotions found vent by my falling on my knees and thanking God for His grace and goodness in giving me strength to accomplish my task." It is from the missionaries almost exclusively that the non-Christian people have received the Holy Scriptures in their own tongues and the labor involved has been very great. We often hear that the Bible is now accessible to practically all the nations of the earth. It is true and the missionary is the one who has made it so.

Nor is Bible translation all. Most of the literature of the heathen world is unclean. There are indeed some excellent writings in the sacred books of Hinduism, Buddhism and Confucianism. But at their best they are merely ethical and they are intermingled with a vast mass of error, puerility and superstition. Where there are any books in common circulation, they are apt to be saturated with heathenism, if not actual immorality. One of the tasks of the missionary, therefore, is the creation of a Christian literature.

When the Bible and these Christian books and tracts are prepared, where can they be printed? There were no type and presses that could publish them. So the missionaries had to found and operate them. They were among the first to see the providential significance of movable type and the application of steam to the printing-press. When, in response to a summons for his professional services, a medical missionary called on Viceroy Li Hung Chang, he found that greatest of China's statesmen reading a Bible printed on the Shanghai mission press, and when a servant took the book away as the physician entered, the viceroy said, "Do not put that in the library; take it to my bedroom. I will read it again." The mission press in Beirut, Syria, is doing more than all other agencies combined to influence the Mohammedan world, for there the Bible is printed in the language which is spoken by 200,000,000 souls. From that unpretentious building go forth the Scriptures and explanatory tracts and books, which are read in India and Arabia, in Egypt, Tunis, Algiers, Morocco, and Asia Minor.

In this department the boards have the valuable cooperation of the Bible societies, which pay the cost of printing the Scriptures, and, through their agents and colporteurs, aid greatly in distributing them. These societies should therefore be considered an integral and a very part of this large development of missionary effort.

Greater emphasis should be laid upon literary work as a missionary agency. The peoples of Asia are not so much accustomed as Western peoples to public discourse. The priests of the native religions do not preach.

The presentation of truth in oral discourse is something that is comparatively new and strange, and it is much more difficult to influence people in that way than it is in England and America. The Chinese in particular are preeminently a people of books. Buddhism converted them, not by preaching, but by literature. Above all other nations they exalt learning. The printed essay, the distributed pamphlet, the proclamation posted on the wall and, more recently, the newspaper, are the common means of disseminating ideas. If Christianity is to supersede Buddhism and Confucianism, it must make a larger use of this method of promulgating Scripture truth.

Medical Work

We have New Testament authority for this department of missions. Christ Himself set the example by ministering to the sick. Indeed, He cited among the proofs of His Messiahship that "the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear." Of His thirty-six recorded miracles, were not twenty-four of physical healing? And there must have been scores of others, for we read that "all they that had any sick brought them unto Him, and He laid His hands on every one of them and healed them." So our medical work is not a mere humanitarian addition, but an essential part of our Christian service in heathen lands. We can not pass by on the other side their countless sufferers or shut our ears to their unceasing cries of agony.

For every non-Christian land is a land of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance appalling and filth indescribable. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs and festering ulcers. If your child is ill, your physician's understanding of the case and its remedy, the sympathy of friends and the sweet comforts of the Gospel, make the sick-chamber a place of peace and probable recovery. But "what are those marks which so thickly dot the body?" the author asked Doctor Neal, in China, as he examined a little girl—such a wan, pitiful little girl. "Places where hot needles have been thrust in to kill the demon which is believed to have caused the pain," was the startling reply. "What a horrible foot!" we ejaculated, as I looked with Doctor Avison, in Korea, at a poor fellow who had hobbled in. A fall had made a bruise. On the advice of a native doctor, oil had been smeared over it and set on fire. Dirt and flies had aggravated the resultant sore till the whole foot was literally rotting away.

But with many such memories of horror, there are also memories of medical missionaries walking through that land of pain in the name and spirit of the Great Physician, cleansing filthy ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory, and showing to weary multitudes that

"Thy touch has still its ancient power,
No word from Thee can fruitless fall."

The day we entered Allahabad, India, one hundred and seventy people died of the plague. Shops were closed. Half the population had fled. Corpses were hourly carried through the streets. The authorities, finding that preventive measures provoked dangerous riots, helplessly allowed the pestilence to run unchecked. But the medical missionary stood heroically at her post, freely going among the sick and dying, responding both by day and night to every appeal for help, giving what medical aid was possible in that swiftly fatal scourge, and telling all of the healing of the soul in Christ.

Few men anywhere will touch a leper, but the medical missionaries lovingly seek them in a score of places, mitigating the horrors of disease for which no cure is known and faithfully applying the remedy for the soul's leprosy.

(*To be concluded.*)

JAPAN'S PRESENT NEED*

BY THE REV. S. M. ERICSON
Southern Presbyterian Mission

The Church in Japan is in a transitional stage and the strong national spirit of independence prevailing has caught hold of the leaders in the native church. We rejoice with them in this desire to be free, but also realize the Church's weakness better than they do. The Church of Japan has been established, but our commission is to the millions still in darkness. We dare not leave this land until others have had an opportunity to "know the Lord."

The population of Japan is about 45,000,000. Of this number there are about 50,000 Protestant Christians. There are more Buddhist priests (61,000) than there are Christians. Only two-elevenths of the small number of organized churches are independent and self-supporting. The funds coming from the Christians is about $10,000 a year. These figures are enough to show the pressing need for active evangelistic work.

Japan, while the most progressive of the Eastern countries, as far as material progress is concerned, has not proportionately developed along Christian lines. It is quite evident that Japan is to be a great factor in the civilization of the whole East. If she is to have a Christian influence on these nations, she must be Christianized first, and that right speedily. One year of active Christian work now will be worth ten fifty years from now.

In view of the present need of Japan, the International Missionary Union, at its last meeting, passed the following motion. This union is composed of missionary leaders from every land, and they realized the pressing need of Japan. The motion, with reasons for it, is:

The Crisis in Japan

In view of the very extraordinary providential preparation of Japan to receive the Gospel of Jesus Christ:

By her history;

By her reception of occidental civilization;

By the position she has attained and her intimate relations with the Christian nations;

By the fact of her free education;

Her absolute religious liberty;

Her growing sense of the utter inadequacy of Shintoism, Buddhism, and Confucianism, to meet the ethical and religious needs of the people;

The dangers arising from her condition without a religion;

The earnest inquiry of her best people as to the adequacy of Christianity to meet the moral and religious needs of the nation; and the manifest favor with which Christianity is being regarded by her most influential classes;

The sobering effects of the calamities of two great wars, especially the present one;

The cordial sympathy with which, and appreciation of her altruistic aims, and her humane methods of conducting this war, which she has received from the most Christian of nations;

And in view of the preparatory work already accomplished:

First, for the sake of the 45,000,000 Japanese people for whom Christ died, only a fraction of whom have as yet heard any Christian teaching; and,

Secondly, especially in view of the preponderating influence which Japan will surely exert in the far East, in the Orient,

As an Asiatic nation;

As the one Asiatic nation which has a twentieth century occidental civilization;

As the conquering nation of the East;

As the nation which will have most to do with the political, military, commercial, industrial, social, intellectual, and—to us the most important of all—the religious reorganization of the newly-awakened far East;

And whose influence will be a hin-

* From the *Christian Intelligencer.*

drance or a help to the best progress of civilization, and especially of missionary work, according to the degree of her Christianization;

In view of this crisis for itself first, and, secondly, for the whole far East; therefore,

We regard as the *paramount* and *immediate* duty of the churches represented to, at least, double their mission forces in Japan during the next five years.

We deem it necessary, in this special emergency, that the missionaries be supplied with a very large increase of funds to enable them to carry on a much more aggressive campaign than they have hitherto been able to do; and,

We regard it as incumbent on the churches to engage in a concert of prayer to Almighty God that He, by His Holy Spirit, may so enable the missionaries, the Japanese pastors and evangelists, and all His people in Japan, to so successfully plan and work that this great opportunity for the speedy evangelization of the Japanese may be fully utilized and that the nation may be thus fitted to use her full influence for the establishment of Christ's kingdom.

THE MAN WHO LAUGHS BUT DOES NOT TALK*

BY REV. J. H. DE FOREST, D.D.

Over a thousand years ago there came from Korea a royal prince to visit the royal prince of Japan, Shotoku. Being a devout Buddhist, he brought a beautifully carved and gilded Amida which his ancestors had secured from India ages before. He came to Japan in a most fortunate period, when the great Shotoku was passionately devoted to Buddhism, and was doing all he could to extend this new religion through the empire. He was the first great moral and intellectual hero of Japan, and gave a most cordial welcome to the Korean prince, who finally settled with his followers in the southern part of Japan and was given an enormous revenue of a million *koku* of rice, or about $3,000,000. From that time this Korean family became a part of the Japanese nation.

During the seven hundred years that followed the fortunes of this princely line underwent great changes. The main family was located one thousand miles north, near Sendai, with a revenue of only $270,000. Another change in fortune found the family eighty miles north of Sendai, in the town of Mizusawa, with only $24,000, which was followed by one more removal to a country village called Nishikori, where the family income was only $5,000.

Then Commodore Perry came and awaked all Japan from its three hundred years of hermit seclusion. Missionaries and merchants began to enter the sacred land. Mr. Ouchi, the head of this reduced house, full of the love of knowledge and of new experiences, went down to Yokohama to see the hairy blue-eyed barbarians. He met the Presbyterian missionaries, Ballagh and Thompson, who told him to his surprize that Confucius was narrow and belated, and gave him the Book that is above every book. The young man read this Chinese Bible a little, but finding it dry and unintelligible, gave it away and returned to his village, where he took some part in the political discussions of the day, but spent his time mainly in decorative art.

In any of the northern cities of Japan, in the choicest rooms of hotels and in houses of wealth, you will see on the sliding doors wonderful land-

* From the *Japan Evangelist*.

scapes—mountains and valleys, rivers and lakes, heavily bearded pines and delicate vines, with joyous birds soaring through the heavens, and water fowls on the lake borders. All this is the work of this Korean-blooded Japanese, Mr. Ouchi, whose two red seals are on every picture, and which mean, *"I quicken my mind and keep pure my purpose,"* and *"The man who laughs but does not talk."*

A few years ago this man became an earnest Christian, and at once built a neat little chapel in his village, the cost of which was $40, and which holds about 40 people. In this tiny building I baptized the old man and a number of his followers. He gave himself absolutely to Christ and decided to use his rare artistic powers henceforth to aid in building Christian churches. He sold $60 worth of pictures and helped to build the Sanuma (Congregational) chapel that cost $275. Then he aided the Disciples Church in Akozu. Caring nothing for sects, he went far into the mountains and helped build a Presbyterian church at Yonezawa. Now he is painting on silk one thousand pictures of Fuji to help the Kumi-ai church in Sendai erect a new and commodious house of worship.

These delicate paintings of glorious and peerless Fuji from various points of view show the beautiful curves of the mountain; the snow-white peak far above the clouds; summer views through huge pine trees; winter views across Lake Hakone; Fuji in every mood. On each picture is written: "One of a thousand pictures painted for the extension of Thy Way"; below which is his artist name and the two significant red seals.*

As the artist now is seventy-three years old, these thousand paintings, if he lives to complete them, will doubtless be his last great work for the life-giving churches of Northern Japan.

CHINA AND JAPAN REVISITED †

BY REV. HENRY C. MABIE, D.D.

From the day of my sailing on the eighteen-thousand-ton steamship *The Siberia,* until now, the one thought most powerfully impressed upon me has been that of change and progress which have come in all these parts since the visit I made to Asia in 1890. A book could be written upon "Then and Now in the Far East."

It is common for us, in America, where we have seen a marvelous civilization spring up even in a few decades, to suppose that such rapidity of movement and achievement characterizes our own land, preeminently, if not exclusively. But that is far from true. It is universal in our time; not only in Europe and in many of our outlying colonies like India, Australia, South Africa and parts of South America, but it is also true here in Asia.

For example, cities like Yokohama, Kobe and Nagasaki, in Japan, and Shanghai and Hongkong, in China, have each trebled in population, whether native or foreign residents are considered, since I first saw them, sixteen and a half years ago. The importance of these, as port cities with which the commerce of the world has relations, is beyond the power of one who has not seen them to believe.

When I first saw Kobe harbor, years ago, there was not to exceed four ships of seagoing importance anchored in her port. The other day I counted over twenty great liners, with ship-building yards, dry docks, etc., operating on a scale which an

*These paintings on *habutae* are for sale in three sizes (scant 2, 3, and 4 feet) with corresponding prices, 1 3 dollars gold.

† A letter from Hongkong, March 28, 1907, to the American Baptist Missionary Union, assembled its ninety-third anniversary in Washington, D. C.

American could scarcely believe. Sixteen years ago I counted seventeen ocean steamers anchored in this superb port of Hongkong. The day we entered, this time, there were sixty-three such ships listed on the bulletin of the harbor master for the day. This is now the second largest port of call for the vessels of all nations in the world, London being first.

As one sails up the Whangpo River to Shanghai, for five miles both banks of the river are filled with the commercial manufacturing, shipping and industrial establishments of various nations—all new since my former visit here. The foreign concession portion of Shanghai is also, for a mile or more square, almost as Anglicized as Liverpool, and about as active.

Dr. Timothy Richard said to me, on his first greeting as we walked along those streets, the Sunday morning we landed: "All these signs of progress you observe as so surprizing since you were here before are but typical of the favorable changes in China's intellectual and moral progress toward a better day."

While in the light of some things I have since noted in the dispatches from Peking and in the great outlying masses of such raw heathenism as a native city like Canton still presents and will long present, I should feel compelled to make some important qualifications; nevertheless, China is awakening, and in radical respects she is committed to reforms thoroughly reconstructional in character. Her antiquated educational system is gone forever.

On the morning when we were at the new Canton Christian College, the principal, Doctor Wisner, pointed out to us vast scaffoldings showing across the river, a mile or so away, which covered the new rising Normal College, established by native authorities, on the site of the old Examination Halls for Canton — now forever abolished. These Halls once accommodated 12,000 students at a time. This movement is characteristic of all China, and her once proud and arrogant literati are now going to school to such teachers, native and foreign, as in America could manage but an eighth-grade village school.

As to actual conversions to Christ, China now has—so say the best-informed men here—175,000 Christians, as against perhaps 50,000 twenty years ago.

Changes in Japan

Changes for better, quite as marked, have taken place in Japan. In 1890 Japan was in a state of intense reaction against foreign influence of all sorts. She was bitter toward both England and the United States. She then was only pondering the proposals for a constitutional government. Now it is established. She has become an acknowledged first-class power in the family of nations. She has shown her ability to subdue China and to hurl back the great Slavic encroachments upon herself, and upon Korea and China; and she has amazed the world by her strides forward in all that is humane, philanthropic and educational. And her attitude toward real Christianity is so altered as to fill us with delight and assurance.

In Japan, sixteen years ago, I everywhere missed evidence of deep inward change in those who had been enrolled as Christians. Even foremost native professors in Christian colleges seemed morose, suspicious, even hostile to us who longed to do them good. How changed all this, as I saw in even a visit of two days at the first port we entered! In the native church at Yokohama, among the students of the Theological Seminary, in the preaching hall, in the native quarter, in the girls' school of the Mary Colby Home, and especially in the cordial reception given us one evening by many representatives of all forms of the good work, there were tokens, multiplied and hearty, of a Christ really formed within them. The divine light that could not be mistaken illumined many a face: "that light which never was on sea or land." God be praised for it all!

EDITORIALS

FUNDAMENTAL PRINCIPLES

Those who do not see that missions are inseparable from the genius of Christianity overlook the *fundamental principles*.

Taking the Bible as a whole there are seven great laws of the spiritual realm constantly illustrated in the physical:

1. All life is divine in its primary source.

2. Life reaches its perfection in the seed of self-propagation.

3. Salvation is, therefore, in order to sanctification and sanctification to multiplication.

4. All blessing bestowed is to be imparted to others—and so multiplied.

5. The grand condition of life's multiplication is self-sacrifice—the death of the seed produces the crop.

6. The surrendered life is given back ultimately in both service and reward.

7. Heaven is the ultimate triumph of unselfish benevolence.

Service is, therefore, indissolubly linked with salvation. If we are not saving others, our own salvation is open to question. Selfishness is destructive of all spiritual life, and is the essential principle of sin. Suffering is so far a condition of the highest success that it always precedes it; either our own or another's suffering prepares for the harvest.

THE DEFENSIVE ASPECT OF MISSIONS

This is comparatively little thought of, but is of vast consequence. Missions not only represent the Church's great campaign of offensive warfare against all false faiths and evil systems, but they are the grand defense for the perfection of the Church against both heresy in doctrine and iniquity in practise.

This is especially conspicuous in the second Epistle to Timothy. In the third chapter is the great arraignment of the "Last Days" as those of an awful apostasy.

> This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away.

Here are found twenty conspicuous signs of apostasy. The vivid portrait starts with selfishness and ends with formalism—self is loved supremely to begin with and an empty shell of powerless "godliness" is the last result. And what is selfishness but self-absorption! The very opposite of the missionary spirit which is essentially self-sacrificing and self-surrendering! In this list where love of self and love of pleasure are at the extremes, everything else is found between—covetousness, self-sufficiency, pride, blasphemy, household anarchy, even the decay of natural affection, treachery in business, rebellion against lawful authority, and every other indication of social wreck and ruin.

The chapters that are before and after this terrible forecast of apostasy, are intensely evangelistic. Chapter second has seven words descriptive of the true disciple—he is a "witness," a "soldier," an "agonist," a "husbandman," a "workman," a "vessel," a "servant"—every one of them suggesting some aspect of an unselfish and serviceable life—testimony to truth, war against evil, systematic striving for the crown that rewards service, the culture of the soil with a view to crop, work done for God, surrender to God as a vessel to convey saving, grace, etc.

Then in chapter four, we have the clear note of a trumpet blast—a charge before God to "preach the Word," do the work of an evangelist, with the apostle's joyful boast that he

had been strengthened and delivered in his contest with the civil power at Rome, that by him "the preaching might be fully known and that all the Gentiles might hear."

THE GIFTS OF THE POOR

A flower girl, who sold buttonhole bouquets at a half penny, near Charing Cross, London, heard that there were millions without even the knowledge of salvation, and she went to the vicar of one of the churches, and asked him to put her down for forty shillings every twelve months. Not long after she was run over on the Strand and fatally injured. At the hospital, when her clothes were removed, a little bag was found about her neck, and on it were the words, "For the poor heathen." Inside were forty farthings —showing the way in which she was saving the promised sum. When the facts became known these farthings were sold at auction, and every one was bought for a sovereign, and so the poor girl was credited with a donation of forty sovereigns ($200.00).

Another touching case is reported of *five pence* given by a poor Yorkshire woman, "to send a bit of the bread of life to the poor heathen." It being known that she and her husband were among the abjectly poor, it was interesting to learn how this five pence was saved; and it proved that this humble couple, whose main meal of the day consisted of "taters," saved the *potato peelings* for a year and sold them for five pence!

THE TESTIMONY OF THE WORD

Doctor Soltau, of Mildmay, reports a remarkable confirmation of a statement made in the Exeter Hall lecture, London, as to the effect that the revelations of God as to past and future have on the heathen mind. When in Burma, he heard a native Christian, a Burman Buddhist, give his testimony to the following effect:

> I studied the sacred writings of the Buddhists to see what was the *beginning* of things, the *middle* of things, and the *end* of things.
>
> I found nothing reliable about the beginning of things, very little about the middle, and nothing about the end of things. Then I read the Christians' book, and behold I found all clear about the beginning of things, everything true about the middle of things—the present time, myself and others—and everything clearly told about the end of things. When I read this my whole life was changed, and now I believe in the God and Savior of whom this book speaks.

He became an earnest preacher and a great believer in the Word of God.

THE OVERCOMING POWER OF FEARLESSNESS

"They overcame . . . and they loved not their lives unto the death."—Rev. xii., 11. That is a grand story of Robert Moffatt, in South Africa. One day, when his wife stood at the door with her baby in her arms, a chief came with twelve of his attendants, and they poised their spears opposite Moffatt's breast. He was standing outside the door, repairing a wagon. He dropt his tools, bared his breast, and said: "Strike, if you will, but before you strike let me tell you that we have come here in the name of God, as His servants and messengers, to uplift and redeem you, and you can not make us afraid or drive us out; all you can do is to kill us. Now, drive your spear to my heart, if you will. But, when I am dead, others, with the same spirit, will come and take my place, and carry on my work." Down went the spears in the dust, and the chief, turning to his attendants, said, "Why, these men must have a thousand lives; they are so indifferent to one, and there must be something in that doctrine of immortality that they are preaching to us." That was the turning point in Moffatt's mission to Bechuanaland, and from that time forth the Gospel began to prevail among that hardened and degraded people.

The whole history of missions shows that, whenever any servant or handmaiden of God, going out into the foreign field, has shown absolute *indifference to life* for Christ's sake,

so as to be able to say with Paul, "Neither count I my life dear unto myself that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the Gospel of the grace of God," there has been in that very attitude of mind and heart, that very frame of spirit, a new overcoming power, deliverance from Satan, and a new and divine energy for service, that come in no other way.

Moreover, what the missionary *on the field* needs, we, *at home*, need, equally with him; the same identification with the atoning Lamb, the same experimental word of witness, born of deep and profound spiritual experience, the same sacrificial spirit that counts not even life dear for the sake of fulfilling the will of God, in bringing out of darkness into light, and from the power of Satan unto God, those that are entangled in error and in evil—making the former captives of the devil, the servants of God and the soldiers of Christ—so that those who were once overcome become overcomers.

THE POWER OF WITNESSING

Dr. Henry C. Mabie tells of a man who, being approached by his pastor as to his salvation, said:

"I believe that Jesus is the teacher, perhaps the greatest teacher the world ever saw."

"Do you really believe that?"

"I do."

"Well, then, would you mind coming to our next prayer-meeting, and telling us as much?"

"What! Think of my coming to a prayer-meeting and doing that! Would you make a hypocrite of me? What would the church people think?"

"Didn't you speak as an honest man, just now, when you said you believed more than people supposed, even that Jesus is the teacher? If you spoke honestly, as I believe you did, I can not see how there could be any hypocrisy in saying it out among your neighbors and friends. Why not let all men know it?"

"Well," said the man, "that's a new way of putting it. I'll think about it."

And think about it he did, and to so much purpose that he came to a mid-week meeting soon after, and at a fitting moment, arose and repeated the conversation, which the skilful pastor had had with him a few days previously. Then he added, "My friends in thinking over this matter I find *I believe a great deal more than I did when I met the pastor last.* I then said I accept Jesus Christ as a great teacher. But I accept Him now as *my* teacher, and on the whole I accept Him as my Master and Savior." The man was practically converted on his feet. He went out of that prayer-meeting a changed man. Such doing of the truth is always true to Christ's method.

THE SECTION OF THE LIVINGSTONE TREE NOW IN THE MUSEUM IN LONDON

THE LIVINGSTONE SOUVENIRS

The first consignment of souvenirs made from the tree under which David Livingstone's heart was buried were rapidly disposed of and so many more requests for them were received that we have ordered a few more—most of them small blocks of wood on

which are silver hearts with the inscription "David Livingstone—1873" —the year of his death. These are sold at $2.00 each. We expect to have also a few paper cutters at $1.00 each. The net proceeds are to be sent to Livingstonia to be used for the erection of a Memorial Church at Fort

DR. LIVINGSTONE,
MAY 4, 1873.
. . . ZA MNIASERE
UCHOPERE.

THE LIVINGSTONE INSCRIPTION, WITH WHAT IS LEFT OF THE NAMES OF HIS "BODY-GUARD" WHO BORE THE BODY TO THE COAST

Jamieson and for the Chitambo extension of the Livingstonia Mission.

The thrilling story of Livingstone's death in the lonely hut on Lake Bangweolo, near Chitambo's village in the Ilala country, Central Africa, the finding of his body by the four faithful servants, the burying of his heart under the Mpunda (or Mvula) tree, and the carrying of the body of their loved leader to the coast, has been told in these pages and need not be repeated. It should be familiar to every one. A few years ago the tree was found to be rapidly decaying and the section in which the inscription had been carved was cut out and sent to London where it is in the Museum of the Royal Geographical Society. In place of the tree a concrete monument has been erected with suitable inscriptions. Now the small blocks from the remainder of the tree are sold to make a memorial even more lasting than the monument. We are very glad to be able to offer these souvenirs while they last and to forward the proceeds to the Livingstonia Mission. As most of the paper cutters and blocks have been ordered in advance, it will be necessary for the friends desiring them to order at once.

THE NEW MONUMENT ERECTED IN PLACE OF THE TREE IN CENTRAL AFRICA

DONATIONS RECEIVED

No. 349.	Industrial Mission, India	$5.00
No. 350.	Pandita Ramabai, India	5.00
No. 351.	Industrial Mission, India	16.00
No. 351.	Industrial Mission, India	16.00
No. 353.	Copies of THE MISSIONARY REVIEW	10.00
No. 353.	Copies of THE MISSIONARY REVIEW	3.00

GENERAL MISSIONARY INTELLIGENCE

ASIA

General Booth in Japan

The reception to General Booth of the Salvation Army in Japan, if written as a prophecy twenty years ago, would have read as a fairy tale. He was welcomed in the capital by the mikado in uniform, fêted by heads of government departments and civic authorities in each city he entered and lauded by the press. This is the more remarkable because most of the people of Japan have not seen the work of the Salvation Army, but only have heard of its animating spirit of loyalty to Jesus Christ and its aim to lift up the disheartened and minister to the poor. For example, the Army has never had an institution within 400 miles of Sendai, yet when he entered that city the mayor came to meet him at the station, which was decorated in his honor, and with the mayor came Lieutenant-General Mutsashima and all the staff of the Army Corps in garrison, while in the midst of a crowd of some 25,000 out of the city population of 100,000, the children of the public schools sang a welcome song composed for the occasion.

What Education Has Done for Japan

In a remarkable article published in *The Christian Movement in Japan,* in 1906, by Albertus Pieters, principal of the Reformed Church Academy, Nagasaki, the unique place and influence of education in a nation's upbuilding, is put thus: "In September, 1864, a few American and European war vessels bombarded with impunity the forts at Shimonoseki, the gateway to the Inland Sea of Japan. In May, 1905, a little over forty years later, not far from the same Straits of Shimonoseki, Admiral Togo crusht the naval power of Russia. The difference between the Japan of 1864, wholly at the mercy of whatever power might choose to insult and despoil her, and the Japan of 1905, the mistress of the Pacific, may be summed up in one word, education."

This is probably an overstatement of the truth. Christian education would be a better expression. And this fact must not be forgotten:

"The two foremost men who were the means of leading Japan out into her new educational era were Christian men; the one a missionary and the other at the least a missionary teacher—Dr. G. F. Verbeck and Dr. David Murray, both of the Reformed Church, America. It was under the guidance of Doctor Verbeck, who early won the acquaintance and confidence of progressive Japanese, and who was by them invited to the capital for the purpose that what is now the Imperial University of Tokyo was founded. This institution, now embracing six colleges, those of law, medicine, engineering, literature, science and agriculture, with 153 professors and 3,372 students, is the inspiration of the entire national educational system."

What the Doshisha Has Done for Japan

The following quotation from an article by Doctor Barton published in *The Congregationalist* shows how one educational institution is aiding in the spread of Christian thought and truth:

"Six of the former (Doshisha) students are in Parliament and one is a director of the Bank of Japan and the head of its business in Korea, doing there all the government business with that country. One is private secretary to Marquis Ito and a trustee of the Doshisha. Two are doing editorial work for Count Okuma. Five are editors-in-chief of the leading dailies in Tokyo, besides several who hold lower editorial positions. Doshisha men also hold important positions upon the bench and in various government offices. Two hold professorships in the Imperial University. Over 100 are teachers in private and government schools in Japan. Most of these are Christian men who carry their religion into their business and profession. About 100 more Doshisha men are

engaged in direct Christian work as pastors, preachers, evangelists and secretaries of the Y. M. C. A."

The Papacy in Japan According to "The Catholic Mirror"

There are at present about 243 Catholic missionaries in Japan. There are 145 churches, with 385 preaching stations, or missions, in addition. Attending these churches and missions are some 60,000 Catholics, whose spiritual wants are provided for by 243 missionaries, 119 of whom are Jesuits, and 124 nuns. In addition there are about 33 Japanese priests and 269 native helpers.

Japan Rules Korea

Under pretext that the Korean emperor had broken treaty with Japan in sending a commission to The Hague conference, the Korean emperor has just been forced to abdicate in favor of the crown prince.

Iwan-Yung, Premier of Korea, acting by authority of the emperor, and Marquis Ito, the Japanese resident general, signed the following agreement at midnight, July 24th, at the Japanese residency:

The governments of Japan and Korea, with a view to the early attainment of prosperity and strength in Korea and the speedy promotion of the welfare of the Korean people, have agreed upon and concluded the following stipulations:

Article I. The Government of Korea shall follow the directions of the resident general in connection with the reform of the administration.

Art. II. Korea shall not enact any law or ordinance or carry out any administrative measure unless it has the previous approval of the resident general.

Art. III. The judicial affairs of Korea shall be kept distinct from ordinary administrative affairs.

Art. IV. No appointment or dismissal of Korean officials of high grade shall be made without the consent of the resident general.

Art. V. Korea shall appoint to official positions such Japanese as are recommnded by the resident general.

Art. VI. Korea shall not engage any foreigner without the consent of the resident general.

Art. VII. The first clause of the agreement between Japan and Korea, dated Aug. 22, 1904, is hereby abrogated.

The Japanese plan to take control gradually, disband the army and take full charge of the administration of the government.

Astonishing Progress in Korea

Bishop Foss writes in the *Christian Advocate*:

"The Island of Kangwha lies in the mouth of the Han River between Seoul and Chemulpo. It is almost twenty miles long and sixteen miles wide and has an estimated population of about 17,000. Dr. George Heber Jones began work there in 1892, being the first missionary to gain a footing on the island. On his first visit he was turned back from the gate of the Prefectural City, not being permitted to enter because he was a foreigner. Shortly afterward a footing was secured in a small hamlet on the farther side from the Prefectural City, and from there the work has spread throughout the island; until now we have 31 groups or village churches, organized into three circuits with about 3,500 members, including probationers.

"Such surprizing successes are by no means confined to our own church. Indeed the Presbyterians—four denominations of them now happily consolidating into one—have in the aggregate far outstripped us. One hundred thousand is believed to be a moderate estimate of the Christians in Korea, and of these the Presbyterian Church has the care of at least three-fifths. One of its pastors writes from the village of Syen Chyun: 'Of the 3,000 people in the town, about 1,400 are enrolled as Sunday-school scholars.'

"Having recently had some opportunities for observation, and many for careful inquiry in India, Malaysia, China, Japan and Korea, I must say that the Korean Christian seems to me to take high rank among Oriental Christians for (1) Bible study; (2) prevailing prayer; (3) high moral

standards; and (4) the effort at self-support in the churches."

Korean Medical Practise

A Korean doctor classes all diseases under two heads, desperate cases and general weakness. He prescribed tiger bone pills for the latter. For the former, snakes, toads, and centipedes carefully boiled together were warranted to kill or cure. A burning piece of punk placed on a child's head about two inches above the brow and left until it had burned into the brain served as a never-failing remedy for convulsions. Into every part of the human body his long needle had been run as far as possible.

A Union Christian University in China

A cablegram has recently been received from Boston, authorizing our West China Mission to cooperate in a plan for a Union Christian University at Chentu, the provincial capital. Chentu is, without doubt, the most influential city in Western China. Its population includes representatives of all parts of the empire. The area of Szchuan is about equal to that of France, and its population equal to that of Japan. Chentu is the political and literary center for this great province as well as for the adjoining portions of Tibet. Numerous high officials live in Chentu. Beside those in active service there are always 600 or 700 "expectants" living in the capital. Retired civil and military officials like to live in Chentu, to give their sons an acquaintance with official life and society. It is required of the magistrates and other lower officials that they come to the capital to receive their installation; hence there is a constant stream of officials going to the capital.—*Journal and Messenger.*

A Link with Robert Morrison

Dr. Griffith John has recently received a letter from the son of Robert Morrison, thanking him for the article on his father's life which appeared in the April *Chronicle*. The writer of the letter is eighty-two years of age and is living in England.

The Shanghai Statement

One of the significant resolutions passed at the Shanghai Conference was in the interests of unity in the essentials of faith. The following was unanimously adopted:

Whereas it is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant missions at present working in China, unanimously and cordially declares—

That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practise, and holds firmly the primitive Apostolic faith; and further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship; and as one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government; that some among us differ from others as to the administration of baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

The Conference went on to take the first step toward unity in the Chinese Church in the passing of resolution No. 5:

This Conference, having thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavor to unite the churches

planted in China by different missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several missions under whose care they have been formed, recognizing the inherent liberties of these Chinese churches as members of the Body of Christ.

The Presbyterian churches in China are already united as one church, having under its care some 40,000 members.

British Subjects, but not British

Mr. W. E. Curtis, in the Chicago *Record-Herald,* speaks of the British merchants dealing in opium and their appeal against the sudden attack upon their trade. Mr. Curtis should have explained who these "British merchants" are. From the *North China Daily News* it is learned that these traders are British subjects. Thirteen of these large dealers sign their firm names. They are all of them either Jews or Parsees from Bombay—6 being Jews and 7 Parsees. They claim an annual trade of $37,000,000, about one-fifth of which is now in stock at Hongkong or Shanghai. It is well to know that Mr. Morley, secretary for India, has ordered the restriction of land given to opium growth by one-sixth of its present annual acreage.

Not a Public Library in China

In the whole empire of China there is not what could properly be called a public library. Here are a people who reverence learning, and yet they have never recognized the "People's University." They are taking everything bodily from us that is labeled "Western." They have adopted our school system, our text-books, and our methods of teaching, and yet they have passed by one of our greatest factors in education—the public library. An effort is now being made by the Episcopal Mission in China to enlist the sympathies of philanthropic people here in the United States who are interested in the uplifting and enlightening of the Chinese to establish a public library in one of the great literary centers of the empire. This city is Wuchang, situated 600 miles up the Yangtze River, opposite Hankow, the largest tea port in the world.

Honors Paid to Missionaries

The great change which has come over China recently was illustrated by the mode in which the emperor's birthday was celebrated in various cities. At Haicheng, when Christian missions were begun thirty-four years ago, the missionaries were insulted, abused and denied food or shelter. So late as twenty-three years ago they were pelted in the streets. But this year they were included among the honored guests of the government of the same city upon the emperor's birthday, and upon them was lavished the most generous hospitality. The central church of Haicheng is now the mother of three neighboring congregations. The missionary's wife is, by request of the city officials, the superintendent of the girls' schools of Haicheng, and the president of the newly-erected chamber of commerce is a leading deacon in the Presbyterian Church. The hospital is also in charge of Christian physicians, and upon the occasion of the late banquet some of the literati of Haicheng exclaimed after listening to the addresses of Doctor Christie and Mr. Kastler, "Why, these foreigners speak our own language better than we do ourselves." And still certain of our journalists and some misinformed representatives in Congress think hatred of missionaries is the sole ground for the Chinese boycott.—*Interior.*

Is Ancestral Worship Allowable?

At the recent Shanghai Conference a keen discussion arose over the report of the committee on ancestral worship, a few of the older missionaries insisting that the ceremonies covered by that title are not worship as that term is used in England and America; and that same point of view was maintained in an elaborate written address before the Conference presented by a Taotai of high degree. The general

judgment of the Conference on this subject at length found expression in the following words:

While the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian Church, yet we should be careful to encourage in all Christian converts the feeling of reverence for the memory of the departed which this custom seeks to express, and to impress upon the Chinese in general the fact that Christians attach great importance to filial piety.

Types of the New and the Old in China

"The old and the new *régime* in China are well represented," the Rev. Dr. Squibbs, of Mien-chuh, says, "by two mandarins who have presided over this city as 'the father and mother of the people, in 1906." He continues:

One was a little old gentleman, feeble and ailing, who may have had good intentions, but was ignorant and superstitious, and therefore incapable, and who, having held on to office and emoluments until he was eighty years of age, took ill, resigned, and died within a few days.

His successor was a comparatively young man of between thirty and forty; the likes of whom, in the mandarin line, this city has probably never seen. Omitting the demeaning round of idolatry customary for a new mandarin on taking up office, it was given out that he was a Christian, and he is, at any rate, a preacher of righteousness. Remarkable to state, he has descended from the time-honored dignity of the four-bearer sedan chair and gone about the city on foot, and at prominent places, like an open-air preacher or stump orator, exhorted the people against idolatry. This he has also done by proclamation. He has started during his short term of office an industrial school or reformatory, a school of art, night schools, a people's pawn-shop, etc. Law-cases that had been shelved by successive mandarins he has fearlessly thrashed out, and has set his face against deception in any form.

An Honored India Veteran Retiring

Kaukab i Hind, published at Lucknow, says that "at length, after forty-five years of missionary service, the Hon. and Rev. W. Miller, LL.D., C.I.E., is retiring to Scotland at the age of sixty-nine years. As a student he stood the first of his year in the university, and on coming out to Madras speedily acquired the reputation of a teacher of rare genius. He not only taught, but he planned education with statesmanlike comprehension, and may, without exaggeration, be called the greatest educationalist India has had. Scorning to compare the Free Church Institution and College with the Presidency College, he quickly, by sheer teaching power and force of character, raised it well above the government institution. He conceived the idea of a united Christian college for all the educational missions, and the Madras Christian College, first and greatest of its class, was the result. Doctor Miller possesses large private means which he has spent without ostentation as freely as his time and strength on the college and the mission. Consistently from the commencement of his career, Doctor Miller has admitted that his calling as an educational missionary is inferior to the calling of evangelical missionaries. He has rendered great services to government, which have been worthily acknowledged; and public estimation has exprest itself in the form of the only statue erected to the honor of a missionary in India."

The Needs of North India

Rev. J. J. Lucas from Allahabad tells of the province of Agra and Oudh:

(1) In a population of over 47,000,000 Hindus and Mohammedans there are 119 ordained foreign missionaries; 158 ordained Indian ministers; 1,004 unordained preachers; 167 single women missionaries and 1,520 Indian Christian women employed as teachers, Bible women, etc.

(2) In 15 of the 48 districts, containing a population of over 15,000,000 Hindus and Mohammedans, there are no foreign missionaries, and in 5 districts, with a population of 5,442,000, there are neither foreign missionaries nor ordained Indian ministers, while in the two native states, included in the census of the province, there is no foreign missionary and only 1 Indian minister.

(3) In the whole province are 105,521 towns and villages, and from a study of the mission reports it is clear that in 50,000 of them the Gospel has not been preached for a year past, and in many thousands of villages it has never been preached.

How Some Hindu Christians Give

There are various modes of increasing the alms of the church, and one most popular all over South India is for Christian women to put a handful of rice into a small basket kept in the house for the church every time a meal is prepared, the amount thus collected being offered in the church once a month. This serves the double purpose of reminding the people that it is God who provides them with sustenance, and that it is their duty to give back to Him some portion of what they have received. The annual offerings of the Christians in Tinnevelly vary from 6 to 12 annas per head per annum of each baptized man, woman, and child. The average may be taken as not less than 9 annas (*i. e.*, 9*d.*) per head. The monthly income of these people is 7½ rupees (or 12*s.* 6*d.*), and upon this sum a whole family will live for a month. The sum of 9 annas represents the price of a little more than two days' food for the year for each member of the family, and this is the lowest rate.

How many Christians in Europe contribute to the church two days' income in the year for every man, woman, and child in each household?

Methodism Thriving in Pakur

A new Methodist church, valued at $3,333, has been dedicated at Pakur, India. The work in this place was begun twenty-two years ago as the result of the religious habits of the magistrate who held family worship with his servants. There are now 720 members on the Pakur Circuit. A large number of non-Christians attended the dedication service, and a large increase of membership is anticipated.

Tamil Christian Literature

The April issue of the Tamil Literature *Bulletin,* under the editorial charge of the Rev. A. C. Clayton, shows that a real effort is being made among the missionaries of many societies to combine for the production of more and more satisfactory Christian literature in the vernacular. The *Bulletin* contains what is quite a long list of books in preparation. Several of these are Biblical works. In future all the MSS. of the Madras Religious Tract Society are to be submitted to the Tamil Literature sub-committee, which is one of the fruits of the Decennial Conference. This is a step in the direction of unity and simplicity of organization; for the MSS. of the Christian Literature Society have been passed through this sub-committee for some time.

The Crumbling of Caste

"About 30 of 39 baptisms the past year," writes Rev. C. E. Patrick of the Baptist Missionary Union, from Dilbrugarh, Assam, "were Hindus of various castes. It is very interesting that caste Hindus are joining our churches more and more. In one of the new churches at Atkhel the caste Hindus are the predominant element."

"At Kanigiri, India, the friendliness of all the Sudra caste is noticeable," says Rev. J. Heinrichs. "In 100 special cases Mr. Brock has been told that they want to confess Christ. At Ongole there have been 8,000 caste listeners in three months. 'The indications are,' writes Rev. J. Dussman, 'that most of our converts will come from caste people now.' "

Self-support in the Marathi Mission

Says *The Bombay Guardian*: "If Methodism stands for expansion, Congregationalism seems to stand for concentration. The intensity of effort and organization of the work of the American Marathi Mission is notable throughout its report for 1906. As an illustration: In Ahmednagar city

16 missionaries are at work in 21 institutions or churches.

"The ideal of Congregationalism is finding its fulfilment in self-supporting, independent churches. At Ahmednagar the second church known as the 'Church of the Lamb' is independent of financial aid from the mission, nine-tenths of the members are earning their own living by honest labor, trade or occupation. From the Vadala district comes another report of independence. Leading members of the Vadala church were present at Dedgaon on the day of their decision. They immediately began to agitate the question of independence and later voted unanimously to be independent, beginning with the month of December, 1906."

Among the Jews in the Levant

Mr. David Baron writes from Jaffa (Palestine), on May 3, 1907:

"We spent five days in Alexandria, six days in Cairo, and one day in Port Said. At the first of these places we were much encouraged, for apart from many conversations and discussions in their houses and shops and in the streets, we held a public meeting in the Scotch Church, kindly lent to us, at which three hundred Jews were present and listened earnestly to the faithful proclamation of Christ. In Cairo, too, we were able to reach a large number, tho the public meeting we held there was not so large as in Alexandria. In Jaffa we have been nearly a week now and visited from it five of the Jewish colonies in the plain of Sharon.

"Great changes have taken place since I was here last, only nine years ago. The Jewish population has increased enormously; there is an air of bustle and enterprise which was absent before, and large tracts which I have known before to be waste and desolate, are now fruitful fields or covered by millions of vines, orange groves, and other fruit-bearing trees. Alas! the fanaticism and bitterness against Christ and His followers are very great among the Jews in this land, and even now some are ready to persecute unto death those of their brethren who take the despised but blessed Name of Christ upon themselves."

A Disturbance in Persia

A fanatical outbreak occurred in the Boys' School at Teheran, in April, which ended in restoration of order after two days, during which time four Persian teachers withdrew and the hundred Moslem students were reduced to thirty. Regrettable as this is, it should surprize no one who observes the present touchy political situation in Persia. The outbreak began with abusive language by one Moslem youth among his playmates at recess. Being reproved by the school officer (*farrosh*), the boy dealt the "little, lame, inoffensive man" a stunning blow on the mouth. When for this he was publicly expelled from the schoolroom, an ignorant Sayid, twenty-five years old but in one of the lower classes, loudly took the offender's part. This apparently accidental beginning was a planned affair, the *farrosh* being a special object of enmity because he is a convert from Islam. All is quiet and the school is going on well.—*Woman's Work.*

EUROPE

Union of Churches in England

The great project of Methodist union in Great Britain, which has been so long in the air, is now happily and swiftly approaching solid consummation. Some time in September the newly constituted Church will hold its inaugural conference, and start forth on its conquering way. The name will be the "United Methodist Church." The bodies uniting are the Methodist New Connection (with 42,317 members in the home-land), the Bible Christians (33,000), and the United Methodist Free Churches (85,603), giving a total membership of 160,910 in Great Britain, or 184,077, if the

foreign missions are added. It will still be much smaller than the Primitive Methodist Church (205,407) or the Wesleyan Methodist (536,612), but it will be a most respectable aggregate, and with substantially all of British Methodism combined in these three bodies, a federal relation for all ought not to be very difficult, and the eventual organic union of the whole into one Methodist Church of Great Britain is brought distinctly nearer.

A Thank-offering of Men

We are accustomed to think of thank-offerings to the Lord as consisting always and only of money or its equivalent. But the Bishop of Dorking recently issued an inspiring call for "a substantial and notable offering of men to go abroad," and asks that ten clergymen of his diocese offer themselves. *He offers his own name first.* Why should not men, and women, too, offer themselves in gratitude and thanksgiving to go where the Lord wants them to go, and to do what He wants them to do?

A Unique Call to Prayer

The Church Missionary Society, always fraternal in spirit, has recently issued a leaflet giving a special theme for thanksgiving and supplication for each day of the month. That suggested for the 31st is, "Other Societies' Missions," with these themes given:

Thanksgiving that the London Missionary Society was led to send out Morrison in 1807, and for his perseverence in the teeth of manifold discouragements.

Thanksgiving for the fifty years' service in China of the Rev. Dr. Griffith John.

Thanksgiving for the fruitful lives of the Revs. Dr. J. G. Paton, J. Wilkinson, and Bishop C. Buchner, of the Scottish Free Church, Mildmay, and Moravian Missions respectively.

Prayer that the proposal to establish an institute to train medical students in Germany may be attended with success.

Thanksgiving for voluntary services of Indian nurses of the Cambridge Delhi Mission among plague patients.

Prayer for the lately opened Union Medical College at Peking, and for the staff, one of whom, Dr. H. Wenham, is a son of a member of the C.M.S. Committee.

Thanksgiving for the good work of Moravian missionaries at Leh, near the borders of Chinese Tibet.

Thanksgiving for the translational labors of the late Bishop Schereschewsky, of the Protestant Episcopal Church of America, and for the grace that triumphed over suffering.

Latest Statistics of the C. M. S. Missions

The income for last year was $1,935,400. The number of stations is 534. European missionaries: ordained, 419; lay, 153; wives, 374; unmarried women, 444; total, 1,390. Native clergy, 384. Native lay teachers, 8,152. Native Christian adherents (including catechumens), 326,737. Native communicants, 93,561. Baptisms during the year, 21,783. Schools, 2,506. Scholars, 142,960. Medical work: beds, 2,653; in-patients, 26,061; visits of out-patients, 1,022,772. These figures are approximate, as no returns have been received from some of the missions.

A Methodist Thanksgiving Fund

A recent cablegram from London gave this inspiring news to the daily press: "A remarkable scene at the centenary of the Primitive Methodists was witnessed at the session of the Conference at Leicester. It was proposed to inaugurate a thanksgiving fund, and after a solemn dedicatory service, W. P. Hartley, a prominent Methodist, offered $45,000. This was applauded with enthusiasm, after which delegate after delegate promised generous contributions. At the close of the meeting, it was announced that the pledges totaled $1,350,000."

The Berlin Missionary Society

This great German society's eighty-third annual report gives a complete statement of the progress in every station during the year 1906. The missionary force is composed of 163 European laborers (112 ordained) and of 1,264 native Christians, who are employed to preach the Gospel in 89 stations, 367 out-stations, and 522 preach-

ing places. In the 350 missionary schools 11,912 pupils received Christian instruction, and 4,815 heathen were baptized—3,983 in Africa and 832 in China. Thus the number of church-members has increased to 56,390, while more than 3,500 natives remain under instruction with a view to baptism. The income of the Society from all sources amounted to almost $275,000, so that the year closed without a deficit, but the deficit of 1905, about $45,000, remains unpaid. The two stations in Mashonaland, South Africa, are to be transferred to the South Africa General Mission (London). They were founded in 1892 and contain 102 native Christians. The Ethiopian Movement, which has adherents in almost every part of South Africa, but especially in Cape Colony, the Transvaal Colony, and German Southwest Africa, has continued to hamper missionary operations there to some extent. Its socialistic spirit is becoming more and more apparent, and its agents are no longer agitating in secret. Its cry has become, Africa for the Africans! and thousands of the black natives are persuaded to join the cause. Even Christian congregations suffer from the aggressiveness of these pernicious agitators, and the missionaries of the Berlin Society met especial difficulties from the Ethiopian Movement in Cape Colony. In the Orange River Colony the work has been hindered by drought and by the plague of locusts, but after all has made most satisfactory progress. In South Transvaal a Teachers' Training School has been opened, and the native missionaries have labored with unprecedented energy and zeal. In Natal the rebellion of the blacks against the British Government has naturally kept back the missionary work for the time being, while the work in German East Africa, where the war against Germany has ended, is in a prosperous condition. From China the Berlin missionaries report that after all the Chinese Government is not favorable to Christianity, but that the Gospel is nevertheless making rapid progress, especially among the Chinese women; thus, all in all, the annual report of the Berlin Missionary Society proves that the Gospel is making progress in spite of hindrances and obstacles and that the native Christians are continuing to grow in grace.

European Missionary Reinforcements

The *Swiss Romande Missionary Society* announces the sending of six missionary laborers to the Transvaal and Portuguese East Africa. Five of these are new missionaries, while one, Mr. Eugene Thomas, has already spent sixteen years of service in South Africa.

The *North German Society* reports the sending out of eight missionary laborers, all of them new, to Togoland, West Africa, during the spring of 1907, tho its accounts for 1906 show an actual deficit of more than $3,000.

The *Berlin Missionary Society* set apart for missionary service, chiefly in East Africa, twelve missionary laborers, men and women, on April 21. Among these is Miss Bohlan, the first deaconess sent out by the Nyassa Society.

The *German Missionary Society*, on April 21, set apart five new laborers for the service of the Master. Together with four returning workers these missionary recruits will proceed to German East Africa at once. It is a proof of great faith on the part of the faithful leaders of this society that they sent new laborers out when the treasurer had to borrow a part of their traveling expenses.

According to its last annual report this society had 14 ordained and 8 other missionary workers in the 8 stations and 25 out-stations. They were assisted by 44 paid native laborers. The one missionary physician in the service of the Society is supported by the German Evangelical Union for Africa. The 34 schools were attended by 985 pupils, of whom 849 were heathen, and 44 teachers were employed. During the year 1906, 171 heathen were baptized, while 323

asked for baptism, and the number of native Christians reached 867. The income of the German East Africa Society was $23,250 from all sources in 1906.

General Evangelical Protestant Missionary Society of Berlin

The 23d annual report of this Society gives an extended review of the work of its missionaries in Japan and China, from which we gain the following figures: In Japan 4 European and 6 native ordained missionaries preach the Gospel in two stations, viz: Tokyo and Kyoto. These are assisted by 5 native lady missionaries and one native student of theology. There were 30 baptisms during the year 1906, and large crowds of Japanese listened to the preaching of the Gospel. The missionary schools and the theological seminary were well attended, while the native congregations showed hopeful signs of progress in Christian life. The missionary services for children drew large crowds, especially in some of the out-stations. In China 2 European ordained missionaries were in charge of the 2 stations, while the hospital in Tsing-tan remained under the care of a German physician. The native missionary force consisted of 14 male and female teachers, 2 physicians, and 3 medical helpers. The schools, which were greatly improved during the year, attracted many pupils, while the hospitals continued to be of great help in the work. The missionaries in China, as well as those in Japan, act as pastors of the small congregations of Germans and Swiss in their districts. The income of the General Evangelical Protestant Missionary Society for 1906 was about $32,000, and reached the highest figure since the Society was founded in 1884.

Spain Catholic Tho Scarcely Christian

During the last year, in Spain, there were 585 bull fights, 35 more than in the preceding year. There were 44 espadas who took part, one of whom was a woman; and 849 other toreros, whose salaries amounted to $600,000. The gains were $700,000. There were numerous accidents and one fatal result. These feasts of blood involved the killing of 2,879 bulls, and the value of the horses killed was $177,000. At these bull fights, which take place on Sunday, beginning on Easter Sunday immediately after the solemn services in the cathedrals, they have a Catholic priest there ready to confess and otherwise prepare for judgment anyone who may be gored to the verge of death.—*Christian Advocate.*

A Backward Step in Spain

Rev. Franklyn Smith, of Barcelona, sends an account of the retrograde movement in Spain, which will be read with much disappointment by friends of freedom. Count Romanones, the liberal minister, promised when he was in power some months ago, that the government would take in hand the question of church and state and deal drastically with the religious orders. Rome has proved too powerful for him, and the bishops and archbishops have succeeded in changing the ministry, and now an ultromontane conservative is directing affairs. For the present it is the triumph of the Vatican. The *Concordat* allows only three religious orders to be established in Spain, but so completely has it been ignored, that Mr. Smith says:

> In the palmy days of Ferdinand VII. the number of convents and monasteries amounted to 3,027, with 56,893 monks and nuns. A census taken during the reign of Isabella II., when the numbers had been greatly reduced by the agitation of '35, shows only 915 religious houses, with 13,709 inmates. To-day, in the twentieth century, with the Concordate still on the statute-book, instead of the three orders allowed, there are now *seventy-three,* with 4,313 monastic houses and 111,012 monks and nuns! The day is not far distant when this state of affairs will be altered.

Church Reforms in Russia

The political revolution in Russia is having a marked effect upon the Russian Church, the leaders of which are said to be determined that the new order of things shall accrue to the

church's benefit also. The Russian correspondent of the *Chronik der Christlichen Welt* (Tübingen) writes:

"In former times the Russian Church was, to a comparative degree, independent of the state control and had its own ecclesiastical head other than the czar. Accordingly the determination has gained considerable ground in circles with progressive ideas that the old order of things, especially the Patriarchate of the Russian Orthodox Church, must be restored. In order to bring about this and other reforms and to reestablish old traditions, the leaders have insisted that a general Russian church council should be held. Since the death of the aged Procurator of the Holy Synod, Pobjedonoszzew, the realization has come, and by an imperial decree, dated May 3d, the czar has actually laid down the conditions under which such an "ecclesiastical douma" is to be held in Moscow in the near future. According to this document each district is to be represented by the bishop of a diocese, together with two other delegates, one from the ranks of the clergy and the other from the laity. A preponderating influence, however, in determining the decrees of the council is given to the bishops.

"In the meanwhile the adherents of positive evangelical churches in Russia have already held a convention in St. Petersburg, to effect, if possible, a union of their forces, the details of which are reported in *Der Christliche Orient*, from the pen of a participant, Pastor Jack. Three branches of what could be called Protestants were represented, the so-called 'Petersburg Brethren,' representing free churches in St. Petersburg, Moscow, Kief, and elsewhere; secondly, the Baptists; and thirdly, the Presbyterian Molokans. Serious contentions on the subject of infant baptism, for the present at least, prevented a closer union, but a better understanding in the future is confidently expected, while the whole project is one sign of many showing that progressive religious thought is becoming thoroughly aroused throughout the Russian empire."—*The Literary Digest.*

The Czar Favoring Y. M. C. A.

The Czar of Russia made an extraordinary exception to the rules of the Siberian Railroad and directed that passes be given R. C. Morse, general secretary of the International Committee of the Young Men's Christian Associations of North America and his party of delegates from the World's Student Conference at Tokyo, across Siberia to St. Petersburg, that they may visit and address the new association called "The Lighthouse," in St. Petersburg. This now has nearly 1,500 members.

Greek Conference in Turkey

The first general conference of Greek evangelical workers ever held took place at the Bible House, Constantinople, June 7th to 14th. Invitations had been issued by the Greek Evangelical Church of Constantinople to all the Greek congregations in Turkey and Greece, and even to that in Lowell, Mass., to send representatives to this gathering. Circumstances kept the attendance low, but delegates were present from Marsovan, Ordoo, and Ala Cham, in Northern Asia Minor; Salonica and Drama, in Macedonia; Athens, Greece, and the island of Cyprus. Prominent among the delegates were the Rev. Dr. Kalopothakes, of Athens, the nestor of these modern Greeks, still hale and active despite his eighty-five strenuous years. This was purely a conference, yet it will doubtless result in action when its conclusions are taken up officially by the various churches. Some of the topics presented for discussion were: Methods of cooperation, Revision of the Greek Hymn Book, Compiling of an Evangelical Greek Catechism, Improvement of the Sunday-school, etc. After a full and frank statement of the varying conditions, certain things were settled as desirable. It was recommended that four local unions be organized, centering, respectively, at Ordoo, on the Black Sea, Constanti-

nople, Smyrna, and Athens, and that these four unions be bound together in a single alliance or larger union, with perhaps triennial gatherings in some central place.

CHAS. T. RIGGS.

AMERICA

Rapid Spread of the Laymen's Movement

Hearty welcome has been given in Great Britain to the deputation of American laymen who are striving for the unification of the Christian world in the foreign mission field. Prominent men of all denominations, including bishops of the Established Church, have accepted the idea enthusiastically, and in both England and Scotland committees were organized to cooperate with that in America. The need for a better organized and more methodical system of missionary work is realized there as clearly as it is here, and there is on both sides a disposition to accept the help of laymen in effecting a more thorough supervision.

Still more hopeful is that union of churches which the lay committees would endeavor to effect. The people of heathen lands, especially the intelligent people of India and Japan, are puzzled by the divisions of the Christian Church and by the different creeds presented to them by denominational missionaries. There is, as one of the American delegates told the English representatives, "a prevalent suspicion that a large part of the money invested is expended in emphasizing differences of theological views and ecclesiastical organization." This is not the message of Christianity to the heathen. It is positively mischievous in presenting the differences instead of the essential unity of the churches. If the public could be assured that Christ was being preached and not the "isms," there would be more confidence in the work and larger contributions to it. The laymen hope to produce this effect, not by establishing a new missionary board, nor by interfering with established organizations, but by studying the foreign field and by suggesting means of cooperation for the common end.

The Young People's Missionary Movement

Tho as yet hardly five years old, this stimulating agency bids fair to become one of the most widely-spread organizations for missionary education in the world. It was started in 1902 in order to supplement the work of the Students' Volunteer Movement. The latter endeavors to influence the 200,000 college students in North America, while the new movement makes its appeal to the 14,000,000 pupils in American Sunday-schools and young people's societies. It does not aim primarily at the enrolment of volunteers for mission-fields, but at the quickening of interest among those who stay at home, and at increasing the contributions for the support of missionary work at home and abroad.

A Hundred Missionaries Wanted

The Board of Foreign Missions of the Methodist Episcopal Church calls for 100 missionaries, saying that all their foreign missions need to be reinforced. Men long in the service will soon have to retire; others, under the awful stress of overworked missionaries among unfriendly peoples, are at the breaking point. In all the fields new doors of opportunity have been opened, and successes have created new demands. The missionaries see opportunities for extension long coveted pass away unimproved and their hearts grow sick with hope deferred.

"What is to be done with all these calls for the Gospel message?" ask the secretaries. "Pray the Lord to close the gates of progress until we are ready to enter them? Ask Him to hold the awakening mind of heathenism a little longer in the slumber of ignorance, and let idolatry and superstition postpone the world's emancipation day? If so, how vainly have we prayed and labored to come into this time of universal change. If we did not expect to reap why did we sow so

widely and generously? God does not demand the impossible. The utmost of human ability and sacrifice is all He may reasonably expect and it is all He does expect. Does anybody believe that we of the Methodist Episcopal Church have reached our utmost? The Board of Foreign Missions is asking for the present year only a million and a quarter of money for all its missions. Is there not wealth enough in the hands of our 3,000,000 Methodists, if they acknowledge themselves as God's stewards, to afford at least $3,000,000 for foreign missions and all besides that other causes need?

Praise for American Missionaries

Dr. R. Wardlaw Thompson of the London Missionary Society, having returned from a nine months' tour of missionary inspection round the world, pays a generous tribute to American missionaries. He says that at the Shanghai Conference they were at the fore in everything. "They have big ideas and big resources and seem to aim at things which British missionaries do not attempt." Possibly Doctor Thompson would suggest that they aim higher than they hit. He says, "What we call a college they call a university and everything else is run on that principle." Yet he heartily testifies that they bring about large results.—*Congregationalist.*

Cost of Crime and of Cure

The chaplain of the Evangelistic Prison Society of New York, Rev. John J. Munro, has compiled some astounding figures as to the cost of crime in the United States, and publishes them in *Harper's Weekly*. He calculates that in the whole country the total annual expense of maintaining police forces, criminal courts and prisons is approximately $750,000,000. The yearly loss occasioned by crimes against property appears to be above $150,000,000. If to this is added the loss of wages suffered by persons confined in prison, the grand total of crime-cost every year in America would reach the stupendous sum of $1,076,000,000, which is a tax of more than one per cent. upon the aggregate wealth of the nation. Contrasted with this, all the moral curative agencies in the country, including churches, schools, hospitals and humanitarian social work, cost only $550,000,000 a year. From the most caculating material standpoint economy would appear to demand a larger outlay for religious and sociological reform work in order to abridge this crime waste.—*Interior.*

Episcopal Giving as Viewed by a Japanese

At a breakfast given to welcome the members of the Laymen's Commission, one of them described a conversation between an American churchman and a Japanese visitor on the recent occasion of the celebration of the three hundredth anniversary of the planting of the English Church at Jamestown. The Japanese visitor inquired, "Isn't it true that the children connected with your church raise a special contribution for foreign missions every Easter?" "That is so," was the reply. He then asked, "Isn't it the case that the women connected with your church raise a similar special contribution every three years?" On receiving an answer in the affirmative, he further asked, "Isn't it the case that the special offering now being made by American laymen for foreign missions in connection with this celebration is the first of its kind?" "Yes," was the reply. "It seems to me then," he continued, "that your children contribute to foreign missions once a year, your women once in three years, and your business men once in three hundred years."

We Can Do It, If We Will

The Westminster, at least, thinks so, and argues thus:

Assuming that our share of the world is 500,000,000, and that it will take one missionary to every 25,000 of them, and $2 to reach each individual, our problem is to increase our force of missionaries from about 4,000 to 20,000 and our annual offer-

ings from about $9,000,000 a year to $40,000,000 a year. Can we do it? Let us look at it soberly for a moment. It would mean one missionary going abroad out of every 1,000 of our Protestant church-members, or one-tenth of one per cent. of our membership. Is this not extremely reasonable?

As to the cost of supporting 20,000 American and Canadian missionaries and their work? The whole enterprise would cost an average of $2 per church-member per year, or less than a street-car fare a week! That this is entirely possible is conclusively proved by the fact that already one denomination, the United Presbyterian, is giving about this average to its foreign mission work, and about an equal amount to aggressive missionary work at home. Instead of feeling that they are now doing their duty, this same denomination has officially adopted a foreign missionary policy which will require an average of about $8 per member to carry through.

Methodists Can Do It, If They Will

The *Western Christian Advocate* demonstrates the fact clearly in this fashion:

This year, 1907, is God's providential time for introducing a new plan into the Church. We must have a *plan* for the work. We have been groping along for two generations trusting to expedients,—and now let us have a *plan*. Let us have something like a fixt revenue. A nickel a month from each of our members would yield a revenue of $1,800,000 a year. A penny a day would yield $10,000,000 a year! Twenty-five cents a month from 1,000,000 of our people would yield $3,000,000 a year. Ten cents a month from every fourth member of our church would yield a revenue of $900,000 a year. In short our people have resources enough for any emergency, but we have no practical plan for collecting the money. Here is the weak spot. *We must have a plan.* Let us not forget the word—*we need, and must have a plan for collecting our missionary funds.*

Thrifty Negroes in Richmond

According to an item in the Richmond *Times-Dispatch* a booklet has been made up of residences and other property owned by negroes in Richmond, also churches, school buildings and business establishments conducted by negroes. The booklet is gotten out for the purpose of letting the thousands who are attracted to Virginia by the Jamestown Exposition this year know what the better class of negroes is doing in Richmond. On the information page of the booklet are the statements that the negro population of the city is 35,000. They own real estate valued at $1,345,910, and pay taxes to the amount of $16,753.60. They conduct 4 insurance companies, 4 banks, 4 drug stores, and 5 weekly newspapers. Among the colored people are 14 physicians, 4 dentists, 8 lawyers and many men engaged in all kinds of business. They have 31 churches and 90 public school teachers.

Episcopal Work for the Sioux

The Church is served by no less than 16 Indian clergymen, and there are about 60 others, not in the ministry, who are licensed by the bishop to hold services. The clergy, with the aid of these assistants, keep up service in 90 congregations. They have 70 church buildings. There are 3,581 Indian communicants. The Indian congregations raised last year for charitable and religious objects about $9,200.

An Indian Miracle of Missions

Doctor Holt of the Presbyterian Mission writes: "I am just home from spending the Sabbath with our Umatilla Indian church. I witnessed a scene not easily forgotten. In response to the urgent call of the Indians some 35 of our Nez Percé Indians, accompanied by Miss Crawford, came over to the church, and having held special evangelistic services, the results were gathered last Sabbath. In

the morning we dedicated the new church free from debt. At three in the afternoon we celebrated the Lord's Supper. There were fully 250 Indians present. In the audience sat Rev. James Hays, who was a wild Indian when a young man, and is now a consecrated minister of the Gospel. There sat Kipkapalikan, a grandson of one of the Indians who went to St. Louis in 1832 to find the white man's Book of Heaven. He is a member of the Presbyterian Church. There was Sarah, an old, decrepit woman, who first heard the Gospel from the lips of Mrs. Marcus Whitman, and well remembers her. She is a consistent Christian and has been for many years. There was Philip Minthorn, whose ancestors murdered the Whitman party. He is now a respected elder in the church. It sent a thrill through my soul to look at these monuments to God's grace, all of them my acquaintances, who have come out from such darkness into the marvelous light of the Gospel. Twenty-seven members were added to the little Indian church last Sabbath on profession of their faith, and seventeen of them were baptized."

Confirmations in Cuba

From February to June Bishop Knight has confirmed more persons than during the whole of 1906. He expects that the record for the year will be fully 100 per cent. better than that for the preceding year, and the same figures are likely to hold true with regard to baptisms. At Matanzas the bishop recently confirmed 29 persons, presented by the Rev. F. Diaz, whose work at this important mission during the past six months has resulted in changing a situation full of difficulty, and possible failure, into one of great promise. At Macagua, a smaller place served from Matanzas, 4 were baptized and 31 confirmed, while at Colon, another point without a resident missionary, the class numbered 9.—*Spirit of Missions.*

Presbyterian Success in Cuba

Rev. J. M. Greene, superintendent of Presbyterian work in the island, reports that he has in Havana a handsome new church edifice occupying one of the prominent corners, which seats about 300, and has 28 other organized churches with a total membership of 700 under his care in other parts of the island, with 22 missionary stations.

In addition to the Presbyterian Church, regular services are held by the Episcopalians, who have just laid the corner-stone of a cathedral, the Methodists, the Baptists and the Christian Scientists, and there is a flourishing Young Men's Christian Association occupying a large building on the Prado, the most prominent street in the city, in the next block to the American Club. The Y. M. C. A. has a reading-room, gymnasium, fencing school, swimming pool and other attractions which have made it very popular among the younger generation of Cubans.

Peril to Americans in Foreign Lands

A visitor to Mexico recently reported, on returning to the United States, that the Christian Church was losing more Americans in Mexico than it was saving Mexicans. There is the same leakage in other lands. No greater problem confronts the Christian Church than the problem of saving its own people who go out on commercial and political errands to the mission fields. The number who go on such errands is steadily increasing, and there are in many cities on the mission fields now communities of English-speaking people ranging from one to ten thousand population.

From Santiago, Chili, Doctor Lester, the pastor of the Union Church, writes in an appeal for the provision of facilities for reaching the young men: "The number of unmarried men, American as well as English and Scotch, is increasing. Without home influences and surrounded by peculiar

temptations, so many of them go to the bad. The saddest feature of my ministerial experience is the shipwreck of so many fine young fellows."

The foreign mission boards of the United States and Canada, realizing that in any such work they must act together, have appointed a committee to look after the religious needs of these communities to cooperate with the Christian men and women in these communities in the building and maintenance of union churches. This committee consists of the Rev. Henry N. Cobb, D.D., Mr. Alfred E. Maring, Mr. William J. Schieffelin, Mr. Robert E. Speer (chairman).

Presbyterian Missions in South America

Rev. F. E. Clark has just returned from an extensive tour in the southern half of the Western continent, which he concludes to be "the continent of opportunities." He also reports that the Presbyterian and the Methodist-Episcopal churches "have been most active in effort for its redemption." He says: "The Presbyterian Church is one of the two that have especially realized the importance of the southern half of America, and her missionaries are found in Venezuela, Colombia, Chile and Brazil, 4 out of the 11 republics of South America.

There are now 77 Presbyterian churches in Brazil alone, with 6,999 communicants who contributed, in 1906, nearly $90,000, for home support and mission purposes.

AFRICA

What Counts Most for Africa

William T. Stead said, "South Africa is the product of three forces —conquest, trade and missions—and of the three, the first counts for the least, and the last for the greatest factor in the expansion of civilization in Africa."

Tithing Among African Christians

There are women among the Benito Christians who, when they prepare ten sticks of cassava, the staple native food in all West Africa, carefully lay aside one stick for the Lord. This means much. The work of preparing cassava is arduous, requiring patience, any amount of time, and much muscle. It is done entirely by women, the real burden-bearers in Africa.

Blantyre Then and Now

On the 23d of October, 1876, a party of missionaries encamped for the night under a fig-tree amid the ruins of a native village among the Shire hills of Central Africa. They had been sent out by the Church of Scotland to found a mission to the tribes of that region as the Church's best and most lasting memorial of the great missionary and traveler, David Livingstone. They had come to stay, and they named the place "Blantyre," after the little town on the Clyde where Livingstone was born. The fig-tree grows there still, but the village ruins are gone long ago. In their place stands the oldest mission establishment in all that country, with its church and schools, its hospital and workshops, its fields and gardens.

Out of the ruins of the old native village where the first mission party camped thirty years ago, there has risen a mission with 4 European stations, 8 native stations, 9 native churches with a communion roll of 1,013 communicants and a catechumens' roll of 831 members. Blantyre is now the chief center of trade and commerce in Central Africa, and the residence of a European community numbering over 150. The country is under the protection of the British flag, and the old days of raiding and slavery are over and gone. Peace and security of life and property are assured to the native peoples all over the country. Everywhere the door stands wide open to the messengers of the Gospel of Peace.—*Uganda Notes.*

Livingstonia Up-to-date

The Livingstonia Mission of the United Free Church of Scotland, situated in British Central Africa, has 8 central stations, with 360 out-sta-

tions, and a membership of 3,311, and 3,527 catechumens. There are also 512 schools with 34,223 pupils. Last year the adult baptisms numbered 375, and the infant baptisms 559. The work is evangelistic, medical, educational and industrial, and the guiding principle is that the native must learn to help himself, and then help others.

Basuto Evangelists at Work

The Basutoland Mission, founded in 1833 by three young Frenchmen, marked the beginning of a remarkable movement among that darkened people toward the Gospel. The tribe numbers 400,000 persons, and of these 20,000 are now members of the native church, while 30,000 have been in greater or less degree brought under Gospel influences. In the matter of self-support, the Basuto native church set itself nobly to realize the ideal set before it by the missionaries, and has for years provided for its own expenses as well as for those of the native pastors. The members have also responded readily to the call to evangelize the heathen members of their race, and of the $25,000 a year which is found necessary for this purpose they are regularly raising about $20,000. There were formerly 20 European missionaries on the staff, but as the native pastors have increased—there being now 13 such helpers at work—it has not been thought necessary to fill up recent vacancies, and the number is now 17. In addition to the efforts carried on at the main centers, there are some 397 outstations and schools worked by native helpers.

Coolies to Leave Transvaal

That the employment of Chinese labor in the mines of the Transvaal is to be abandoned was foreshadowed by the statement of Premier Botha before the colonial Parliament shortly after it reconvened late in June. The contracts of some 16,000 of the coolies will expire with the end of the year, when repatriation is to begin. Thus a comparatively brief experiment that caused much discussion and no little criticism in the home country is to be abandoned and recourse is again to be had to native labor, which the mine owners contend is incapable and not equal in numerical strength to the demand. Immorality reported to exist in the compounds in which the coolies were confined led some months ago to an outcry which is probably mainly responsible for the abandonment of the system. The opposition to the Transvaal ministry accuses General Botha of proposing the measure in return for a loan of $25,000,000 extended by the British Government, which had been placed on the defensive by the stirring of moral sentiment. The colonial government, however, bases the action on the alleged oversupply of native labor, which it asserts should be given preference over the Asiatics. Economic issues count for much in the matter, of course, but the fact is that most of the world has reached a stage of civilization in which the coolie contract system has no place. Our own government discovered that fact when it sounded public opinion on the subject of employing Chinese labor on the Panama canal.—*Interior.*

Troubles of the Madagascar Missionary Schools

Reference has been made in our columns again and again to the troubles and dangers of the missionary schools in Madagascar, and we, as well as probably our readers, were to some extent under the impression that the trouble was caused by the anti-Christian standpoint of the French governor-general. The latest developments, however, cause us to change our opinion and to look upon the trouble as an outbreak of anti-Protestant feeling. Rome is being manifestly favored in the manner in which of late the new school laws have been enforced and interpreted. For instance, according to the new law applications for permits for all schools had to be made. After months of waiting and anxiety the government has answered some of these applications and the

answers are contrary to the interest of Protestant schools, but more favorable to Catholic institutions. This is seen very clearly from the results of the enforcement of the new law in the district of Ambatolampy. In November, 1906, there were in that district 27 missionary schools of all descriptions under the care of the Paris Missionary Society, while the Norwegian Lutherans supported a similar number, so that there were 60 Protestant schools altogether. Besides these, there were 40 Roman Catholic and 10 public schools. The missionaries of the Paris Society asked for the granting of permits for 16 schools. The edict of the governor grants permits for the 10 public schools in the district of Ambatolampy, for 2 Roman Catholic schools, and for *one* Protestant missionary school of the Paris society. Thus all Norwegian schools are suppressed, and it seems very apparent that Protestant schools have fared worse than Roman Catholic.

The *Journal des Missions Evangeliques* speaks also of serious vexations in other parts of the island, which can not yet be made public, and of the continuance of the refusal to permit religious assemblies and religious work. In Fort Dauphin, in the southern part of Madagascar, the administrator of the province prohibited all Protestant services and closed all churches, except the Catholic, in the beginning of May. This edict stopt definitely the activity of the missionaries of the Norwegian Lutheran Church in America and also the worship of the Independent Protestant churches composed of natives.

Thus it seems as if the crusade in Madagascar is more anti-Protestant, than anti-Christian. But the Lord reigns, and while the enemy is threatening, He sends encouragement to His workers through the continuance of the gracious revival among the native Christians in Madagascar and through the manifestation of a spirit of inquiry among its heathen inhabitants, so that the meetings are crowded and the preaching of the Gospel is gladly heard.

ISLANDS OF THE SEA

Protestant Doings in the Philippines

These denominations are at work in the islands: The Baptists, Christians (Disciples), Congregationalists, Episcopalians, Methodists, Presbyterians and United Brethren. These formed in the year 1900 the Evangelical Union, assigning definite territories as fields of operation for the various denominations, so that there is very little overlapping of fields of labor. This manifestly is as it should be everywhere. There is a very sympathetic relation between the missionary bodies, and phases of cooperation in union service are developed among them. The total Protestant membership in the islands is something over 15,000 souls, not yet ready to be received into full membership.

Presbyterian Gains

Presbyterian missionaries in the Philippines have no cause to repine over the ingathering of the past year. More than 2,000 members were received into the various churches under the 7 stations of the Board. This is the largest number ever welcomed in any single year and brings the sum total of membership to about 6,500. The property interests will aggregate $100,000, and this amount does not include a number of chapels built by the Filipinos themselves. The other denominations show a proportionate increase in their membership.

Episcopacy in Manila

The American Church at Manila held the first service in its fine new building, Easter Sunday; it seats about 300 and was full. At 10:30, a trumpeter on the roof garden played "The trumpet shall sound" from "The Messiah" and, as the strains died away, the choir down below sang their opening hymn. Doctor Rossiter's claim that "this is the first roof garden church ever built" no one will dispute. It strikes us not only as an up-to-date

idea but a sensible adaptation in a tropical city. "By easy flights of stairs at both ends of the church, we ascend to the roof garden, tiled and beautiful, to be used for evening services, social purposes and young people's work. Brilliant with rows of electric lights, it is a nightly advertisement of 'something doing' in the religious world. Nearly 200 gathered for song service Easter evening."

MISCELLANEOUS

The Greatest Things

The deepest needs of the world are spiritual needs. One man invested $100,000 in India. It resulted in the conversion of 50,000 in that district —one soul saved for every two dollars invested. This was better than to have founded Chicago University or to have given $32,000,000 to the general education fund. Christ's standard of greatness was service. On the Kongo a man's value is estimated in cattle; on the Hudson, in social standing; but by the river of life, by what he is, and the standard is helpfulness.

J. CAMPBELL WHITE.

A Strenuous Furlough

Dr. F. H. Sheets, of Chicago, Secretary of the Chicago Division of the Methodist Episcopal Missionary Society, writes thus of the work of two India missionaries, who have been on furlough:

> Everywhere they have gone they have proved a great spiritual blessing to the people and have given a new impulse to the missionary cause. I have been receiving assurances from pastors all over the country that the special gifts received by them have in no way interfered with the regular offerings, but have been assured, on the contrary, that the deepened interest taken in missionary matters is a guarantee of larger missionary offerings. You will be interested to know that in the eleven months of their campaign they have made over 425 addresses and have received in special gifts "for the work in India" over $11,700. This is entirely apart from regular missionary collections which they have helped the pastors take, and increased offerings that have been received in many places because of their presence.

What Captain Cook Did Not Know

A little over a hundred years ago, Captain Cook, who found motive to take him into many parts of the world, wrote:

> It is very unlikely that any measure of this kind (that is, missionary effort) should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and without such inducements I may pronounce that it will never be undertaken.

How utterly his prediction has failed the history of missions shows. The transformations in character and social condition which have taken place are proof of the operation of a power to inspire effort and change life of which many men who are wise and competent in some things know not.

The Ethics of Giving

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well-known member of Parliament; and it is one that is well worth pondering. *It is not what we can "spare"—i. e.*, what we do not ourselves "want"—which is due to God. "He loveth a cheerful giver"; but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the cheerfulness of good nature, and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its necessities. *What it costs us*, not what it amounts to in *bulk*, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts.—*London Christian.*

Richard Baxter on Foreign Missions

"My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the

world; or if I prayed for the conversion of the Jews that was almost all. But now as I understand better the case of the world and the method of the Lord's Prayer, so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the world. I can not be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. Could we but go among Tartarians, Turks and heathens, and speak their language, I should be but little troubled for the silencing of 1,800 ministers at once in England, nor for all the rest that were cast out here, and in Scotland and Ireland, there being no employment in the world so desirable in my eyes as to labor for the winning of such miserable souls; which maketh me greatly honor Mr. John Eliot, that apostle of the Indians in New England, and whoever else have labored in such work."

OBITUARY

Young J. Allen, of China

The whole Church, especially the Church in China, has sustained a great loss in the death of Dr. Young J. Allen, for many years a missionary of the Methodist Church (South). He was one of those great men who have followers but no successors.

For nearly 50 years Doctor Allen labored in China, spending his life and all that he had on that field. He lived and died for a people made dear to him not by racial ties, but by the redeeming love of Christ. His devotion should quicken with new life our consecration to the great cause which lay so near to his heart.

Moses, the man of God, after his long day of toil, went home at nightfall, crying as he went away from his unfinished tasks: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." In like mind Young J. Allen has laid himself down to sleep.

Two China Missionaries Drowned

A cablegram from Kuling, China, on July 30th, announces that the Rev. Warren B. Seabury and the Rev. Arthur S. Mann have been drowned.

Mr. Seabury was connected with the Yale Mission College in Changsha, China. After being graduated from Yale he studied at the Hartford Theological Seminary. He was the son of the Rev. Joseph B. Seabury of Wellesley Hills, Mass., and had been a strong factor in building up the Yale Mission.

Mr. Mann was a son of Dr. Matthew D. Mann, physician of Buffalo, N. Y. He was a graduate of the General Theological Seminary in New York, and had been connected in China with St. John's College in Shanghai.

Kuling, where these two men met their death, is a hill station, visited by many missionaries during the summer.

Rev. Cav. Geymonat, D.D., of Italy

This revered servant of God entered into rest on Saturday morning, Feb. 9th, at the ripe age of 80 years.

He was born on Christmas Day 1827, at Villar, a few miles from Torre-Pellice. His father had a small farm, and money was a scarce commodity in that as in so many other homes in the Waldensian valleys. Being, however, from his earliest days a studious lad, he was given every possible advantage in the way of acquiring knowledge, and no weather was too severe to prevent him making his way on foot to the Torre school.

In 1850, he was ordained by the synod in the Church of San Giovanni Luserna, and was appointed first to Turin and then to Genoa, where he founded a church which is now one of the strongest in the Waldensian community.

In 1855, the synod resolved to establish a school of theology of its own in Torre-Pellice, and Sig. Geymonat (then aged 28) was appointed professor. This office he held for 46 years.